THE S'ĀKTA UPANIṢAD-S

TRANSLATED INTO ENGLISH

(BASED MAINLY ON THE COMMENTARY OF UPANIṢAD-BRAHMAYOGIN)

BY DR. A. G. KRISHNA WARRIER

PROFESSOR OF SANSKRIT

UNIVERSITY OF KERALA



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INTRODUCTION

WITH the translation here offered of the eight Śākta Upaniṣad-s published as No. 10 in the Adyar Library Series in 1925 and reprinted in 1950, the original scheme of the first editor of the Minor Upaniṣad-s,[1] may be said to be nearing formal fulfilment. It was almost accidentally that the present translator came to be associated with this work. During the period 1953-55, when he was residing in the precincts of the Adyar Library as a research scholar working on 'The Concept of Mukti in Advaita Vedānta', he was entrusted with the work of translating with notes the Śākta Upaniṣad-s for publication in the *Adyar Library Bulletin*. After the lapse of a considerable length of time, it has been possible for the Adyar Library and Research Centre to bring together in book form those occasional publications as also the translations which could not be published in the Bulletin, but have been got ready for inclusion in the book now being issued. To maintain uniformity and to facilitate understanding of the texts, brief notes have been provided for each of these translations. It is necessary to point out at the very outset that these translations and notes have been prepared mainly on

[1] *Minor Upaniṣads*, vol. I, ed. by F. O. Schrader, The Adyar Library, Madras, 1912, Preface, p. iii.

the basis of the commentary of Śrī Upaniṣad Brahmayogin, the celebrated author of the comments on the 108 Upaniṣad-s, whose real name is Śrī Rāmacandrendra.[1] In these circumstances it is but natural that the translations and notes should betray an Advaitic bias. This, however, need not be regretted, for the character and aim of the original texts can easily be shown to be Advaitic.

The Śākta Upaniṣad-s along with those of the Śaiva and Vaiṣṇava schools of thought and worship are, in form, sectarian and appear to have been composed in relatively recent times with certain definite ends in view.[2] This surmise is strengthened by the fact that there has never been a stable tradition regarding the identity of the works designated as 'Śākta Upaniṣad-s'. For instance, Farquhar[3] distinguishes and describes a Kaula Upaniṣad that sets forth 'in terse prose the ethical code of the Kaulas'. Apart from the *Kaula Upaniṣad*, his list comprises the following works: two *Tripurātāpanīya Upaniṣad-s*, the *Tripurā U.*,

[1] Dr. V. Raghavan on Upaniṣad Brahmayogin, his life and works, *The Journal of the Music Academy*, vol. 27, Madras, 1956, pp. 113-50.

[2] 'These non-Vedic Upaniṣad-s as we may call them . . . are not ancient as such.' Winternitz, *A History of Indian Literature*, vol. I, Calcutta, 1927, p. 241. J. N. Farquhar, on p. 266 of his *An Outline of the Religious Literature of India*, Oxford University Press, 1920, speaks of 'half a dozen other Śākta Upaniṣad-s all of which probably belong to this period.' (i.e. the end of the 13th century A.D.).

[3] loc. cit.

Ṣaṭcakra U., *Bhāvanā U.* and *Devī U.* From the fact that the Upaniṣad-s translated in the present volume contain only one *Tripurātāpanī* and none entitled *Ṣaṭcakra U.*, the extreme fluidity of the tradition concerning the number and character of the Śākta Upaniṣad-s becomes clear. The probable reason for this instability and indefiniteness may emerge, if we examine, however briefly, the question why these works came to be composed at all and what they have, in fact, achieved.

As distinct from the Kaula, or 'left-hand' school, a *vaidika* or *samaya* school of Śāktaism came to be organized at least as early as Lakṣmīdhara, the erudite commentator of the *Saundaryalaharī*.[1] The urgency with which the new sect of Śākta-s was organized may very well be appreciated from the climactic remarks Lakṣmīdhara makes in his comment on verse 41 of the *SL*: *atra bahu vaktavyam asti, tat tu avaidikamārgatvāt smaraṇārham api na bhavati*.[2] In sharp contrast to this dubious way of Mother-worship, the Vaidika-s

[1] The *Saundaryalaharī* is usually ascribed to Ādi Śaṃkara. Some scholars are sceptical on this point. Their views may be studied on pages 27-30 of the Introd. to the *SL* edited by W. Norman Brown in the Harvard Oriental Series, 1958.

[2] The abhorrence Lakṣmīdhara feels for the excesses associated with the *kulācāra* form of Śākta worship may be elucidated by the following exhortations of Swami Vivekananda: 'Give up this filthy *vāmācāra* that is killing your country. . . . When I see how much the *vāmācāra* has entered our society, I find it a most disgraceful place with all its boast of culture. . .' *The Complete Works*, vol. III, p. 340.

developed a *dakṣiṇācāra* or *samayācāra*, of which, according to Lakṣmīdhara, the founder was Ādi Śaṃkara himself. The salient features of this healthy style of Śākta worship may be indicated. *Samayā* is defined as the Goddess Śakti herself who achieves a fivefold equality with Śaṃbhu.[1] According to this way of worship and thought Śaṃbhu, i.e. Śiva is also designated *Samaya* for a corresponding reason; he, in his turn, achieves a fivefold equality with the Goddess. In other words, the *samaya* cult is based on the co-ordinate status of Śakti and Śiva. The equality referred to above covers the equality of abode or *adhiṣṭhāna*; that of condition or *avasthāna*; that of practice or *anuṣṭhāna*; that of form or *rūpa*; and that of name or *nāman*. The concrete universe is pictured as the offspring of these universal parents:

ubhābhyām etābhyām udayavidhim uddiśya dayayā,
sanāthābhyāṃ jajñe janakajananīmaj jagad idam.[2]

We need not expatiate here on the detailed demonstration of the doctrine of fivefold equality and may refer the curious reader to Lakṣmīdhara's commentary on verse 41 of the *SL*.

More relevant to our purpose is his remark that the followers of the *samayācāra* eschew external worship whether it be of women or of *Śrīcakra*.[3] What is

[1] *śaṃbhunā sāmyaṃ pañcavidhaṃ yātīti samayā.* (*SLC* on v. 41.)
[2] *SL*, v. 41.
[3] *etac catuṣkoṇamadhyaṃ bindusthānam iti bāhyapūjā taruṇītrikoṇapūjā ca dūrata eva nirastā iti dhyeyam.* (*SLC* on v. 41.)

deemed proper by the Samayin-s is the worship of the Parents of the universe in the *sahasrāra*, 'the thousand-petalled lotus' above the *ājñācakra* or the mystic centre between the eyebrows. In other words, a highly contemplative and imaginative type of mysticism is the living creed of the followers of 'the right-hand' way of Śākta worship. A close examination of the Śākta Upaniṣad-s may disclose the fact that most of them came to be composed after the composition of the *SL*, nay, after even that of its commentary by Lakṣmīdhara.[1]

With reference to the *mantra*, '*vāṅ me manasi*' used as *śāntipāṭha* in four of these Śākta Upaniṣad-s [2] and '*bhadraṃ karṇebhiḥ*' in the remaining four,[3] it may be concluded that these two groups may respectively be affiliated to the *Ṛgveda* and the *Atharvaveda*.[4] The large number of quotations from the Vedic Saṃhitā-s found scattered in the Śākta Upaniṣad-s tend to create

[1] A very late date for the Śākta Upaniṣad-s is suggested by the fact that the erudite commentator, Lakṣmīdhara, does not quote any text from them in the course of his elaborate commentary on the *SL*. It is incredible that, in case they were known to him, he should have so scrupulously avoided any reference to the Śākta Upaniṣad-s. Lakṣmīdhara has been assigned to the end of the 13th century by Farquhar, (op. cit., p. 265). Scholars like P. K. Gode assign him to the first half of the 16th century. Vide *SL*, ed. by W. N. Brown, Introd., p. 26.

[2] *TU, BU, SRU, SLU.*

[3] *TTU, DU, BhU, SU.*

[4] Vide the statements made at the close of chapter I of the *Muktikopaniṣad.*

the impression that these also belong to a hoary past. Yet the fact that in the short *TU*, apparently belonging to the *Ṛgveda*, not one of the verses cast in the Vedic mould can be traced to a Vedic source should make us circumspect. On the other hand, one notes that in *TTU*, the well-known *Gāyatrī* has been augmented by the addition of a new line, *paro rajase 'sāvadom.*[1] Verses 3 and 4 in the same are quotations from *ṚV*, I. 99 and VII. 59. Verses 13 and 14 of the fourth section of this Upaniṣad are the same as *ṚV*, I. 22. 20 and IV. 40. 5. Similarly in the *DU*, verses 4, 6 and 7 are identical with *ṚV*, X. 125. 1 (=*AV*, IV. 30. 1), *ṚV*, X. 125. 2 and *AV*, IV. 30. 6. Other quotations from the Saṃhitā-s may be found in the *BU* and the *SRU*.

As regards the contents of the Śākta Upaniṣad-s it may be observed that they set forth the main doctrines of Advaita Vedānta in the colourful garb of the Śākta worship of the Vaidika type with accent on practice or *anuṣṭhāna*. By way of contrast may be mentioned the opinion of the Kulācārin-s that the Vedācāra is the lowest while, of course, the Kulācāra is the highest.[2] The goal of the Vaidika worshipper of Śakti is the attainment, as in Advaita, of the status of Brahman.[3] The most decisive proof of the contention that the Śākta Upaniṣad-s are only Advaitic texts in disguise

[1] I. 2.

[2] Sir John Woodroffe, *Shakti and Shākta*, Ganesh & Co. (Madras) Ltd., Madras, 1965, p. 153.

[3] *TU*, 14-16; *TTU*, 5, 9, 11, 23; *SRU*, 67, 68; etc.

is furnished by their prevailing concept of Śakti. The declaration in the *BU* deserves to be quoted in full in this context: *satyam ekaṃ lalitākhyaṃ vastu tad advitīyam akhaṇḍārthaṃ paraṃ brahma.*[1] Differences are purely terminological: in the place of the word *brahman* are used words denoting Śakti or its divine embodiments like Mahātripurasundarī, Sarasvatī, Lakṣmī, Sītā, Durgā, etc.

The impression thus created of the essentially Advaitic character of the Śākta Upaniṣad-s is strengthened by the details given in some of them regarding *māyā* and the *jīva*. In verses 52 and 53 of the *SRU* the well-known powers of concealment and projection associated with the Advaitic *māyā* are mentioned, while verse 55 declares, in oft-quoted terms, that the status as *jīva* is a result of superimposition: *asya jīvatvam āropāt.* The equally quintessential Advaitic distinction between the qualified Brahman and the Absolute, *saguṇabrahman* and the *nirguṇabrahman*, also finds due recognition in these Upaniṣad-s.[2] In fact, so complete has been the assimilation of the Advaitic spirit by these Śākta Upaniṣad-s that even Gauḍapāda's rigid *ajātivāda*[3] has been incorporated in one of them.[4]

Nevertheless, the typical Śākta elements such as the *Śrīvidyāmantra*, the concept of the *cakra-s* or mystic centres, and the worship of the mystic diagram or

[1] *BU*, 5, 7; *SRU*, 46; *SU*, 10; *DU*, 2, etc.
[2] *SLU*, II.11, 12, 17; *SRU*, 60, 66, 68; *TTU*, v. 2, 3, 9, 20, etc.
[3] *Gauḍapāda-kārikā*, II. 32.
[4] *TTU*, v. 13.

Śrīcakra have also been accorded due recognition in our texts. Even oblique references to the non-Vedic forms of Śākta worship may be detected in a few places. As a matter of fact, one of the most prominent characteristics of Śākta worship is the use of the *mantra* or the mystic formula styled *Śrīvidyā* or *ādividyā*, or *Tripurasundarī-mantra*. Two identical verses in *TU* and *DU*[1] set forth in recondite manner the formula in question. For a detailed understanding of this *mantra*, reference may be made to our translations of these passages and notes thereon as well as to the *Varivasyā-rahasya*.[2] Further, it may be pointed out that Lakṣmīdhara's comment on verse 32 of the *SL* furnishes a comprehensive elucidation of this most sacred Śākta *mantra*. Its unique importance is attested also by the fact that in the *TTU*, verses 7 to 25 are devoted to its exposition.

While the idea of *Śrīcakra* is adumbrated in verse 9 of the first section and in the second section of *TTU*, the entire *BhU* symbolically identifies the human body with the *Śrīcakra*, thus investing the former with an aura of divinity. It is just another way of affirming the truth that the human body is the temple of God. The kindred idea of the *ṣaṭcakra-s* is treated in these Upaniṣad-s, but not in exact accordance with the current tradition of the Śākta school. Instead of the well-known six *cakra-s* or centres along the *suṣumnā*,

[1] v. 8 and v. 14 respectively.
[2] Adyar Library Series No. 28, pp. 8 ff.

part III of the *SLU* describes nine centres, the additional ones being the *tālucakra*, *brahmarandhracakra* and the *ākāśacakra*. It is not easy to discuss how or why this innovation came to be made.

Attention may also be drawn to the somewhat oblique manner in which certain objectionable rites associated with the *vāmācāra* have found mention in these *vaidika* Upaniṣad-s. Verses 11 and 12 of the *TU* refer to *sakāma* rites involving the use of flesh, etc. The Advaitic commentator takes the trouble to point out that the way of worship alluded to is inferior and must therefore be eschewed at all costs.[1] The reference to the *kumārī pūjā* in *TTU*, III. 15 seems to hark back to *vāmācāra* rituals; but here again the commentator presents a sublimated picture of the entire process equating *kaulī* with the Goddess manifest in the microcosm.[2]

On the whole, it seems right to conjecture that the Śākta Upaniṣad-s have been composed with the definite purpose of linking the Advaitic view of the universe with a colourful and heart-warming ceremonial, thus rescuing from evil repute a somewhat antique system of worship whose degradation had been brought about, in course of time, by the admixture of certain unhealthy practices. This may explain the omission of the *Kaula Upaniṣad* from the list of the Śākta Upaniṣad-s.[3]

[1] *traivarṇikair niṣkāmabuddhyā vāmamārgācāro 'pi cittaśuddhiprāpyajñānahetur iti cen na, paradharmatvāt* . . . . (Comm. on v. 11.)

[2] Vide p. 24, n. 1 below. [3] Vide page vi above.

I have great pleasure to record here my sense of obligation to the Adyar Library and Research Centre for issuing these translations in book form in the Adyar Library Series so as to form a companion volume to No. 10 of the Series. Thanks are also due to those who made suggestions for improvements on the first draft I had originally prepared. As already pointed out, the present translations have been based mainly on the commentary of Śrī Upaniṣad Brahmayogin. In conformity with established practice, some additional words have been placed within square brackets to bring out the sense of the original texts. Perhaps, the hope is legitimate that the present translations and notes may help at least some readers to understand the original texts better. In any case, a volume such as this is called for to complete the plan which the authorities of the Adyar Library drew up when they undertook, more than fifty years ago, the publication of all available Upaniṣad-s.

A. G. KRISHNA WARRIER

ABBREVIATIONS IN THE INTRODUCTION

AV = *Atharvaveda.*
BU = *Bahvṛcopaniṣad.*
BhU = *Bhāvanopaniṣad.*
DU = *Devyupaniṣad.*
ṚV = *Ṛgveda.*
SL = *Saundaryalaharī.*
SLC = Commentary on *SL* by Lakṣmīdhara.
SLU = *Saubhāgyalakṣmyupaniṣad.*
SRU = *Sarasvatīrahasyopaniṣad.*
SU = *Sītopaniṣad.*
TU = *Tripuropaniṣad.*
TTU = *Tripurātāpanyupaniṣad.*
U = *Upaniṣad.*

ŚĀNTIPĀṬHA-S

1. *vāṅ me manasi*, etc.

Speech is rooted in my thought [mind] and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the linch-pins of the Veda.
Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker!

OM—Peace, Peace, Peace.

2. *bhadraṃ karṇebhiḥ*, etc.

Gods! with ears let us hear what is good:
Adorable ones! with eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.

May Indra, of wide renown, grant us well-being;
May Pūṣan, and all-gods, grant us well-being.
May Tārkṣya, of unhampered movement, grant us well-being.
May Bṛhaspati grant us well-being.

OM—Peace, Peace, Peace.

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TRIPURĀTĀPINĪ UPANIṢAD

THE FIRST UPANIṢAD

The real nature of Tripurā

Now, in this sphere [of nescience], the Lord [Sadāśiva], assuming the guises of Prajāpati, Viṣṇu, and Rudra, comes to be styled Goddess Tripurā. By His primeval Power are fashioned the three abodes—the earth, the atmosphere and the heavens, or the heavens, the earth and the nether world. In the form of *hrīṃ*, identical with the *māyā* of Hara, the divine *Hṛllekhā* permeates, with Her terrible might, the terminus of the three peaks [above the junction of the two eyebrows],[1] the seat of equilibrium of the three *guṇa-s*, and the region where the world of objects is dissolved. This selfsame divinity is called Tripurā. 1

The great mantra of Tripura

On that adorable splendour
Of the divine Creator we
Meditate; may He our thoughts inspire—
Who beyond all darkness is. Oṃ 2

[1] 'Terminus of the three peaks' is the literal translation of *trikūṭāvasāne*. It is identified with the region above the junction of the two eyebrows. An alternative explanation refers to the end of the three constituent parts of the great *mantra* of Tripurā, known as Vāgbhavakūṭa, Kāmakūṭa and Śaktikūṭa. For these terms, see below.

Let us for all-knowing Fire the soma press
Who, of our foes, the wealth consumes;
As boat over river, so may He help
Us over all difficulties, all troubles. 3

Let us adore with sacrifice the three-eyed God,
Fragrant increaser of earthly growth.
Like cucumber fruit from its stalk released,
Let me from death, find freedom unto
immortality. 4

The supreme sovereign, the goddess of the three cities, is the embodiment of the three Veda-s and the supreme knowledge consisting of the 108 letters.[1] The first four divisions elucidate Brahman; the second pertains to Śakti or Power; and the third to Śiva, the Good. 5

Creation of the world by the union of Śiva and Śakti

It is recorded that the worlds, the Veda-s, the sciences, legends, codes, medical works and astronomical treatises have all proceeded from the union of Śiva and Śakti [Goodness and Power].[2] 6

[1] The supreme knowledge, *paramā vidyā*, here refers to the *mantra-s* 2, 3, and 4. The constituent syllables of these *mantra-s* number 108.

[2] The reference is to the Śākta doctrine that the creative dynamism behind the cosmos is the union of the immutable principle of Śiva and the active principle of Śakti. Vide the first verse of the *Saundaryalaharī*. Further, this concept implies that the cosmos is basically 'good', appearances notwithstanding.

The accord of Vāgbhavakūṭa with Gāyatrī

Now we shall elucidate the supreme mystery of it [i.e. the *mantra* given above]. The syllable **tat** of the great *mantra* is the eternal Brahman, the supreme Lord, indefinable, impeccable, unconditioned, and unconstrained. He thinks, perceives, evolves, desires the status of consciousness. Thus that sole Deity, essentially good, evolves as the visible world. In the ascetics, sacrifices, mystics, He desires and what is desired is born. Being free from desires [in truth] and impeccable, He holds sway. He puts forth [letters like] *a*, *ka*, *ca*, *ṭa*, *ta*, *pa*, *ya* and *śa*. Hence is the Lord named Desire. So, technically, [the Lord as] Desire pervades *ka*. Desire alone is this *tat*. Thus is *ka* understood. Hence it is the sense of *tat*. Whoso knows thus [becomes the Lord].[1] 7

Savitur vareṇyam. The root *ṣū* means 'to give birth to a living thing'. **Savitṛ** gives birth to living things; power gives birth. 8

This primeval power is Tripurā,
The supreme sovereign, Tripurā;
Goddess great with ear-rings adorned
In sphere of fire[2] abiding. 9

[1] The philosophical principle invoked in section 7 as sanction for the affirmation, 'Desire is *tat* or the Lord', is that of the substantial identity of effect and cause, *kāryakāraṇayor aikyam*. Vide the *Varivasyārahasya*, II. 60, and commentary on it.

[2] Śrīcakra comprising the six centres, *mūlādhāra*, etc. and identified with the *suṣumnānāḍī* consists of three spheres, *trikhaṇḍa*, namely those of the moon, the sun and the fire. The sphere of

Whosoever masters [this knowledge] pervades everything. The power of the triangle [the serpent power] creates with [the aid of the] exalted letter *e*. So only the letter *e* is taken. 10

Vareṇyam means the best, the adorable, the imperishable, worthy of obeisance. So *vareṇyam* is understood as the letter *e*. Whoso knows this [becomes the best]. 11

Bhargo devasya dhīmahi—this we shall expound: **Dhā** denotes bearing. By thought is the supreme Lord borne. **Bharga** is the shining one that dwells in the centre; the imperishable fourth [letter], the immediate Fourth, the all, the inmost of everything. The fourth letter *ī* is in the middle of words. Thus is the form of *bharga* expounded, they say. So the letter *ī* is understood as the equivalent of *bhargo devasya dhī*. 12

The exposition of **mahi**. The letter in which are present greatness, inertness and hardness is *mahi*. The letter *la* is the supreme abode. The letter *la* denotes the sphere, predominantly hard, comprising the seas, the mountains, the seven islands and the forests, and having a resplendent form. By *mahi* the goddess Earth is denoted. 13

Dhiyo yo naḥ pracodayāt. May the supreme Self, the primeval, transcendental Sadāśiva, inspire [our] thoughts, [our] luminous Self, with the steadfast letter

fire includes *mūlādhāra* and *svādhiṣṭhāna*, while the fire itself is located above this basic sphere. This location is otherwise known as *rudragranthi*. Vide Lakṣmīdhara's commentary on verse 14 of the *Saundaryalaharī*.

la towards the transcendental, undifferentiated' Real, which is beyond the sphere of desire for contemplation. Without verbal utterance, holding this in mind only, should one meditate. 14

Paro rajase 'sāvadom. Finally that [which is other than the Self] becomes the supreme Light, pure consciousness, the divinity dwelling in the heart, whose mark is consciousness, and which is [the same as] *hrīṃ*, whose abode is the heart. So the group of five letters, *Vāgbhavakūṭa*, which gives rise to the five elements and consists of five sections, is clarified. Who knows thus [reaps the results]. 15

The accord of Kāmakūṭa with Gāyatrī

Now the next group that has become Kāmakalā is called *Kāmakūṭa*, say the wise. In the utterance of the thirty-two sacred syllables, *tat savitur vareṇyaṃ*, etc. *tat* is the supreme Self, Sadāśiva, the imperishable, the pure, the unconditioned. The syllable *ha*, setting forth the identity [with Śiva], has the form of Śiva; it is held to be unarticulated, [though] a syllable. Thus, remaining external, it [=*ha*] indicates the Power. 16

Along the line indicated earlier of **tat savituḥ** the moon [whose seed-syllable is *sa*] must be placed next to the sun [whose seed-syllable is *ha*]. [The light of the sun] fills the region between the basic circle[1] and the sacred

[1] The statement in the text apparently differs from the view expressed in the commentary quoted above, namely that the sphere of the sun includes only the *maṇipūra* and the *anāhata*. Cf. *mūlādhārādiṣaṭcakrāṇāṃ trikhaṇḍaṃ mātṛkācakraṃ*. ibid.

orifice of the crown. The syllable *sa* is said to be unique. [He who is meditated on as *tat* and *savitṛ*] is the divine being whose essence is Śiva and Śakti.[1] 17

Śiva is the Supreme God
So [Brahman-knowers] say;
Śakti is all that is born;
Sun and moon united are
Haṃsa—Brahman attributeless.[2] 18

From Śiva supreme, who creates
Desire's objects, wells up desire;
Lord of desires, the choice Light
Is described as the letter *ka*.[3] 19

Tat Savitur vareṇyaṃ bhargo devaḥ. The imperishable milk that wipes out the effects of acts and their agents is worth imbibing. That imperishable [milk] is won through the union of the supreme Self and the individual self. That is the clear third syllable *ha*. It is indeed Sadāśiva, the flawless, the shining divinity.

[1] While affirming *advaita* of a sort, the Śākta school cannot dispense with two distinct principles, Śiva and Śakti, one absolutely static and the other dynamic. Their synthesis is of course impossible on the level of the intellect. Cf. verse 1, *Saundaryalaharī*.

[2] The celebrated formula *tat tvam asi* is here expressed in Śākta terms. The sun denoted by *ha* is identified with Śiva, the content of *tat*; the moon denoted by *sa* is identified with the individual soul whose essence is *prakṛti*. Eliminating the accidental attributes of both, the identity of the sun and the moon, *haṃsa*, the attributeless Brahman, is affirmed.

[3] The identification of Śiva and Desire denoted by *ka* is asserted, it seems, on the basis of the principle of nondifference between cause and effect.

The last syllable is thus expounded as the supreme abode. 20

Dhī denotes upholding; the upholding of inert matter is associated with **mahi,** denoted by the syllable, *la*. The sense of *la* coming after *ha* denoting Śiva is clearly [Brahman].[1] The last syllable is the Supreme Spirit. May it inspire our thoughts! 21

Paro rajase 'sāvadom: This group is the abode of Kāmakalā [i.e. the Vāgbhava group]. He who treads the six paths [such as the path of letters] reaches the seat of Viṣṇu. Whoso knows thus [reaches that seat]. Nothing besides this [exists], says the Lord. 22

The accord of Śaktikūṭa with Gāyatrī

After this the other, the third group, Śaktikūṭa, attains [accord] with the Gāyatrī of thirty-two syllables. 23

Tat savitur vareṇyaṃ. From the Self [comes] the sky; from the sky the air stirs forth. What comes into being in dependence on It is adorable. Befitting Savitṛ is the coming together of the individual self and the Supreme Self. The syllable denoting the individual self, [*sa*], clearly attains the form of the luminous Power. 24

Bhargo devasya dhī. With these words is counted the syllable [*ka*] denoting Śiva who contains [all]. With **mahi**, etc. [*la* is in accord]. With the desirable, lovely,

[1] The etymologizing to which *dhīmahi* is subjected is aimed to get at *la*, the seed-letter of earth, *mahi*, in *dhīmahi*. Next it is suggested that the inertness and changeability of *mahi* denoted by *la* must be eliminated. What survives as the sense of *la* is Brahman.

visible remainder [i.e. **dhiyo yo naḥ**, etc.], the desirable, lovely [*hṛllekhā* is in accord]. Thus is Śaktikūṭa elucidated. 25

The fruit of this knowledge

Whoso repeats thus the fifteen-syllabled *mantra* of Tripurā attains all desires; he attains all enjoyments; he conquers all worlds; he causes all words to bloom; he attains the status of Rudra; breaking through the abode of Viṣṇu [the veil of Māyā], he reaches the supreme Brahman. 26

The citations of the twelve vidyā-s such as that of Śiva and Śakti

Having set forth the primeval *vidyā* [incantation], the Śakti group (*sa ka la hrīṃ*) and Power and Śiva [denoted by *sa ka*] [must be contemplated in the first abode, the wakeful state].[1] The Lopāmudrā incantation (*ha sa ka la hrīṃ*) [must be contemplated] in the second abode, [the dream state]. 27

In the third abode [or the collective sleep state] must be contemplated the previous incantation, the Power, *hṛllekhā*, without the nasal sound (*sa ka la hrī*), the incantation on which Durvāsas, the wrathful sage, meditated. 28

The Vāgbhava group of the previous incantation is described as pertaining to Manu, Candra and Kubera. 29

[1] The parallel states of the microcosm and the macrocosm referred to are based on the *Māṇḍūkya* and the *Nṛsiṃhatāpinī Upaniṣad-s*. All *vidyā-s* or mystic incantations are, of course, meant for imaginative contemplation.

After Madana [or *klīṃ*] comes the auspicious Vāgbhava; next is the Kāmakalā [*ka*, etc.]; next is the Śakti group, *sa*, etc. This grouping, in this order, was adored by Manu, and must be contemplated in the fourth abode [the Viśva state]. 30

[First] that which is styled Śiva and Śakti [namely *ha*, etc.]; then Vāgbhava; again the Śiva and Śakti group; and the third [*sa*, etc.]—this incantation, adored of Candra, is to be contemplated in the fifth abode [the Taijasa state]. 31

The incantation of Śiva, etc. added to that of Candra is the incantation of Kubera; it must be contemplated in the sixth abode [the Prājña state]. Whoso knows this [attains Kubera's wealth]. 32

Leaving out the fourth vowel *i*, and placing the sun and the moon [represented by *ha* and *sa*] in the beginning of all [groups], there results the *vidyā* [incantation] promoting power over desires; it is named after Agastya and must be meditated on in the seventh abode [the Virāj state]. 33

In the incantation [of Agastya] given above, set in twofold manner, *ha ha*, representing the incantations beginning with Kāma and Madana; then *sa*, the seed-syllable of Śakti, and *ka*, the beginning of Vāgbhava. Of *sa* and *ka*, let the vowels be shortened into half-syllables. This is the incantation of Nandi [to be contemplated] in the eighth abode [the Sūtrātman state]. 34

The Vāgbhava group; the incantation of Agastya, consisting of words and meanings styled Kāmakalā;

[then] all the power of Māyā [the Śakti group]—[these, integrated, were adored by the sun and so] this is called the incantation of Prabhākara. [It must be meditated on] in the ninth abode [the state of the causal abode]. 35

Again the incantation of Agastya; [then] Vāgbhava; the seed-letter of *śakti* (*hrīṃ*); the seed-letter of Kāma (*klīṃ*); the seed-letters of Śiva and Śakti (*haṃsa*); [again] the seed-letter of Kāma (*klīṃ*); the seed-letter of the earth (*laṃ*); that of Māyā (*hrīṃ*); the abode of Kāmakalā (the six syllables beginning with *ha*); the seed-letters of the moon and the sun (*so 'ham*); the seed-letter of Kāma (*klīm*); that of Śiva (*haṃ*); that of Mahiman (*sa*); the third (i.e. *haṃsa, so 'haṃ* and *haṃsa*) —[integrated], this incantation, adored by Ṣaṇmukha must be meditated on in the tenth abode.[1] 36

Repeating the incantation of Agastya after that of Ṣaṇmukha, one gets the incantation of the supreme Śiva who rules over the last region. It must be meditated on in the eleventh abode [in the spirit of Anujñātṛ].[2] 37

Repeating the incantation of Agastya with Vāgbhava, the incantation of Kubera, the abode of Kāmakalā and the sovereign group of Śakti derived

[1] The *Otṛ-caitanya* is identified with the spiritual ground of the world, the positive substratum that persists when the individual and collective worlds that confront one in the wakeful state are negated. It is directed that the Ṣaṇmukhavidyā be meditated on in relation to this ground-spirit.

[2] The *Anujñātṛ-caitanya* is identified with the spiritual ground that sustains the totality of the dream worlds.

from the incantation of Lopāmudrā, one gets the incantation of Viṣṇu. It must be meditated on in the twelfth abode [in the spirit of pure Anujñā].[1] He who knows thus [becomes Viṣṇu]. 38

The method of meditating on the great Goddess of the three cities

The Lord [Sadāśiva] said to all the gods: Having listened to the incantation [set forth by Me] and made it clear to yourself [' I am Brahman '], know [there is nothing other than Brahman] and reduce [whatever appears besides] to Brahman. Enthrone the supreme *vidyā*, the Divinity in the heart—the Divinity styled Kāma, the Primeval One; whose form is the Fourth; who transcends the Fourth, who exceeds all; who occupies all seats consecrated with holy spells; who is surrounded on all sides by deities seated on the main and subordinate seats; who pervades all parts [from

[1] The twelfth abode is identified with the spirit of *Anujñā*, the ground into which the whole world of the three states, wakefulness, dream and dreamless sleep, is resolved by sublation.

The sacred incantation known as *ādividyā* consists of the following syllables: *ka, e, ī, la, hrīṃ; ha, sa, ka, ha, la, hrīṃ; sa, ka, la, hrīṃ*. The first group is known as the Vāgbhavakūṭa; the second as the Kāmakūṭa; and the third as the Śaktikūṭa. The 12 *vidyā-s* or incantations referred to in the text are set forth below: (i) The Śaktiśivavidyā is *sa ka*; (ii) The Lopāmudrāvidyā is, *ha sa ka ha la hrīṃ*; (iii) The *vidyā* of Durvāsas is *ha sa ka ha la hrīṃ*; (iv) The *vidyā* of Manu is *ha sa ka ha la hrīṃ ka e ī la hrīṃ*; (v) The *vidyā* of Candra is *ha sa ka ha la hrīṃ ka e ī la hrīṃ ha sa ka ha la hrīṃ sa ka la hrīṃ*; (vi) The *vidyā* of Kubera is *ha sa ka ha la hrīṃ ka e ī la hrīṃ ha sa ka ha la hrīṃ sa ka la hrīṃ ha sa ka ha la hrīṃ*; (vii) The *vidyā* of Agastya is *ha sa ka e la hrīṃ ha sa ha sa ka ha la hrīṃ ha sa sa ka la hrīṃ*; (viii) The *vidyā* of Nandi is *ha ha sa ka ha*

prāṇa, vital breath, to *nāman*, name]; the deity who is replete with delight; who is in union with the supreme Spirit; who is in the heart; whose gift is immortality; who is complete and who is possessed of senses; who, forever, is uprisen; who comprises three groups; has three abodes, and is the supreme and most excellent Māyā; who is the supreme power of Viṣṇu. Enthrone in the pericarp of the heart's lotus the supreme, sacred Lakṣmī, the Māyā ever uprisen; who controls the senses of Her devotees; who overwhelms the god of love; who is armed with bow and arrow; who inspires eloquence; who abides in the centre of the moon's sphere, is adorned with the crescent, and assumes the guise of the seventeen Prajāpati-s. She is the great one, eternally present. Her hands holding a noose and a goad are charming. She, the three-eyed one, shines like the rising sun. In the heart meditate on the goddess Mahālakṣmī, comprehending all glories and possessed of all auspicious marks. Her own nature is Spirit. She is flawless. Her name is Trikūṭā. She has a smiling face, is beautiful,

sa ka e la hrīṃ ha sa ha sa ka ha la hrīṃ ha sa sa ka la hrīṃ; (ix) The *vidyā* of Prabhākara is *ka e ī la hrīṃ ha sa ka e la hrīṃ ha sa ha sa ka ha la hrīṃ ha sa sa ka la hrīṃ ha sa ka ha la hrīṃ sa ka la hrīṃ*; (x) The *vidyā* of Ṣaṇmukha is got by adding to Agastyavidyā and Vāgbhava the following: *hrīṃ klīṃ haṃsaḥ klīṃ lam hrīṃ ha sa ka ha la hrīṃ so'ham klīṃ haṃsaḥ hrīṃ haṃsaḥ so'haṃ haṃsaḥ*; (xi) The *vidyā* of Paramaśiva is: *hrīṃ klīṃ haṃsaḥ klīṃ lam hrīṃ ha sa ka ha la hrīṃ so'ham klīm haṃsaḥ hrīṃ haṃsaḥ so'ham haṃsaḥ ha sa ka e la hrīṃ ha sa ha sa ka ha la hrīṃ ha sa sa ka la hrīṃ*; (xii) The *vidyā* of Viṣṇu is: *ha sa ka e la hrīṃ ha sa ha sa ka ha la hrīṃ ha sa ka la hrīṃ ka e ī la hrīṃ ha sa ka ha la hrīṃ ka e ī la hrīṃ ha sa ka ha la hrīṃ sa ka la hrīṃ ha sa ka ha la hrīṃ ha sa ka ha la hrīṃ sa ka ha la hrīṃ*.

is the great Māyā, and is extremely fascinating. She is adorned with great ear-rings. She rests on the threefold seat and abides in the nameless sacred abode, Śrīpīṭha. She is the great Bhairavī, the power of Spirit, the great Tripurā. Meditate on Her through the great *yoga* of meditation. Whoso knows Her thus [fulfils his life]. This is the great Upaniṣad. 39

THE SECOND UPANIṢAD

Question regarding Tripurā Vidyā

Then,[1] therefore,[2] having uttered the verse, 'Let us for all-knowing Fire the soma press', etc. one achieves the realization of Tripurā. 1

The seers said: Explain the form of the extensive seed-letters latent in the beginning, middle and end of the glorificatory verse, 'Let us for all-knowing fire. . . .' 2

Tripurā Vidyā

The Lord said to them: Utter the verse, 'Let us for all-knowing Fire the soma press', etc. Repeat backwards the last group of the *Ādividyā* [i.e. *sa ka la hrīṃ*]. Lengthen the first syllable of the first group [as *kā*] and that of the second group [as *hā*]. [Together we get *kā hā*]. 'Let us press the soma.' They say that

[1] The second Upaniṣad describes the steps leading to the realization of the goddess Tripurasundarī, the theme of the first Upaniṣad. 'Then' indicates sequence. Acquisition of eligibility is the first step; then the *sādhaka* proceeds to the next step.

[2] 'Therefore' means, since the realization of the goddess has not been achieved despite familiarity with the first Upaniṣad.

[this verse refers to the state in which] cosmic ignorance vanishes; it is competent [to extinguish all that has been imagined as other than Brahman]; it is the most excellent and blissful; it is the great glory.[1] 3

The first group [called Vāgbhava], the same as all prosperity, causes the sublation [of the world of objects]; the second group [named after Kāma] supports [the world of objects]; the third [named after Śakti] brings it into being. Thus meditating on the three groups and purifying the mind, and elucidating the incantation of Tripurā, one utters the *mantra* 'Let us for all-knowing Fire the soma press', etc.; then [there dawns] the wisdom called the incantation of Mahāvidyeśvarī. 4

[Relying on] the incantation of Tripureśvarī, having uttered the word *jātavedase* ['for all-knowing Fire'] and associating the dot denoting the divine principle of Śiva with the vowels *a*, etc. of the *praṇava*, one gets the serpent-power that has become one with immortality and has assumed the triangular form [at the base of the spinal column]. 5

Thus, of the chief principle of *Ādividyā*, the first group [beginning with *ka*] is Vāgbhava; the second [beginning with *ha*] is the Kāmakalā. With the utterance of the syllables *jāta*, the supreme Self is clearly expressed. 6

[1] The serpent-power *kuṇḍalinī* is said to propose: 'Let me proceed upwards, passing through the six centres in order and win the nectar of immortality that flows from the union of the sun and the moon in the thousand-petalled lotus.' *Kulam* in the text refers to the region above the centres. There all ignorance symbolized by *ku*, the earth, dissolves (*līyate*).

By the syllables *jāta*, etc. the supreme [undifferentiated] Self, Śiva, is denoted. 7

From birth onwards given to desires, one desires [Lordship]. [When desires are renounced] perfection [of one's nature results]. [So the knowers of Brahman] declare. 8

That very thing [the perfect spirit of Śiva], we declare aright as installed in the three *la-s*,[1] the seed-letter of the earth. Clarifying the letters of the *mantra-s* in the light of the significance of the three *la-s* [which denote existence-knowledge-bliss absolute], each in the midst [of the three groups], the word *gotrā* must be understood. The principle of Śiva is said to have been installed in this *gotrā*. Thus has it been elucidated. Then follows the Kāmakalā [the second group beginning with *ha*]. The rest may be elucidated as before with reference to *vāmam* (competent).[2] The incantation thus explained is styled Sarvarakṣākarī, the All-protecting one. 9

The incantations of Tripureśī, of the Ātmāsana form and of the form of Śakti and Śiva

Thus having clarified this incantation of Tripureśī by means of the verse *jātavedase*, etc. there remains but the one supreme Divinity, the Light. Or [this results

[1] The word *gotrā* in the original denoting the earth points to the three *la* syllables in the *ādividyā*. *La* is the seed-syllable of the earth.

[2] The point is that the Spirit of Śiva is competent to assimilate into Itself all that seems to be other than Itself. Hence there *is* nothing but Śiva.

from] the incantation [consisting of the three groups]. Grant the boon of the Fourth [i.e. meditate on the fact that the three groups do not exist independently of Śiva]. Fully identify the ' I '-sense with the nature of the Lord. Relate each of the three groups with the incantation styled the All-protecting one. Also clarify the incantation of the Ātmāsana form. Repeat the verse *jātavedase*, etc. and [once more] recall to mind the All-protecting incantation. Assign the form of Śiva and Śakti to the initial and final positions [of the All-protecting incantation]. Know that the syllable *sa* in the verse *jātavedase*, etc. has Śakti as its quintessence and that the word *soma* represents the prowess whose quintessence is Śiva. Whoso knows this becomes great. 10

The incantation which abides in Tripurā

Thus elucidate this incantation which abides in Tripurā and which is set forth in the circular seat. Repeat the verse *jātavedase*, etc. and also the incantation of Tripureśvarī which is ever ascendant and whose quintessence is Śiva and Śakti, as already set forth. *Jātavedas* symbolizes Śiva, and *sā* has the imperishable Śakti as its essence. Elucidate Tripurā, the ever-ascendant Mahālakṣmī, resting on the seat of *mantra-s* [symbolized by *ha* and *sa*], denoting the sun and the moon, pervading the three groups and subsisting in between Śiva and the primeval Power. Repeat the verse *jātavedase sunavāma somam*, etc. and call to mind the previous incantation associated with the seat of the

real Self. With the words *veda,* etc. [in the verse], essentially the same as the sun denoted by *ha,* is indicated the universal Power of the Spirit (*cicchakti*) ever-ascendant. Put over it the dot [denoting the Śiva principle]. Elucidate the incantation of Tripurā, garlanded, abiding in the seat of the Adept. Repeat the verse *jātavedase sunavāma somam,* etc. Relying on the enchanting Tripurā, contemplate [Her] in the syllables *ka la.* Elucidate the embodied incantation of Tripurā, the sovereign over all incantations. Repeat *jātavedase,* etc. and relying on Tripurā, the Lakṣmī, one consumes fire. 11

Elucidate the incantation of Tripurā, the Mother, the sovereign threefold Light, knowing that she consumes with a mouth of fire. 12

Thus with the words *sa naḥ parṣad ati durgāṇi viśvā,* She illuminates the supreme, She who is the inner Self. Her incantation, here, having become an effect, is utilized in the act of hailing. She is deemed competent in every way. 13

Thus these eight[1] incantations, the very limbs of the divine Mahāmāyā are elucidated. 14

The natural order of Śrīcakra

The gods verily said to the blessed Lord: Tell us about the foremost of the wheels, which promotes all desires, is adored of all, takes all forms, faces all

[1] The eight incantations are: Tripurāvidyā, Mahāvidyeśvarī, Sarvarakṣākarī, Tripureśī, Ātmāsanarūpiṇī, Śaktiśivarūpiṇī, Tripurāvāsinī, Tripurāmbā.

quarters, and is the gateway to Liberation, by adoring which the Yogin-s cut through [the knot of differences] into the undifferenced bliss of supreme Brahman. 15

To them the blessed Lord said: We shall elucidate the concept of Śrīcakra. 16

Make a triangle with three vertices. In it take as a measure a line, lengthen it, and make a triangle farther in front of it. Parallel to the base of the first triangle, but over all, make another triangle. The first triangle is the wheel, the second is the intermediary region, and the third has, marking it, the eight triangles. 17

Then, moving the line beyond the intermediary quarters, on the extremities of the eight-spoked wheel move the line for soliciting the Sādhya-s, etc. Have the upper part marked with triangles. Draw four lines going up from the closed regions. In due order, with the two measuring lines, the wheel comes to be marked with ten triangles. 18

In the same manner, again, the wheel with ten spokes takes shape. 19

The wheel with fourteen spokes takes shape by joining the measuring line brought up to the parts of the ten spokes, after having joined the four vertices of the central triangles with the triangles at the extremities of the four lines. 20

Then take shape respectively the wheels enveloped in the eight lotuses, the sixteen lotuses, and the earth-wheel with four gates. 21

Thus has the wheel been elucidated by the process of construction. 22

The reverse order of Śrīcakra

I enumerate in the reverse order [the elements of] the wheel consisting of the nine selves. The first wheel enchants the three worlds; has the eight powers such as the power to assume the atomic size, etc.; has the eight mothers; has the decade beginning with the All-agitating force; etc.; is manifest, is occupied by Tripurā, and is characterized by the mystic mark of the All-agitating force. 23

The second wheel fulfils all expectations, is conjoined with the sixteen attractive powers beginning with *sakāmā*. It is well protected, occupied by the sovereign Tripurā, and is characterized by the mystic mark of the All-scattering force. 24

The third wheel agitates all and is adorned with the eight flowers of Cupid. It is better secured, occupied by the beautiful Tripurā, and characterized by the mystic mark of the All-fascinating force. 25

The fourth wheel grants excellence to all; has fourteen forces like the All-agitating force; is associated with a tradition; is occupied by the Dweller in the three cities, and is marked by the mystic mark of the All-subduing force. 26

The fifth wheel, beyond the fourth, accomplishes all ends; has the ten forces such as the power to yield all perfections; has the fullness of the *Kaula*; is occupied by Mahālakṣmī who is Tripurā, and is marked by the mystic mark of the greatly exciting force. 27

The sixth wheel protects all; has ten traits such as omniscience; is devoid of interspaces; is occupied by

the garlanded Tripurā; and has the mark of the great goad. 28

The seventh wheel cures all diseases; has eight forces such as the force to subdue; has its mysteries; and bears the mystic mark of the *khecarī*. 29

The eighth wheel grants all perfections; is characterized by four weapons, and the mysteries, higher and lower. It is occupied by the mother, Tripurā, and has the mystic mark of the seed. 30

The ninth master-wheel is replete with all delight and is associated with the triad such as Kāmeśvarī. It is exceedingly mysterious, occupied by the great Tripurā, the beautiful, and has the mystic mark of the triangle. 31

All the metres indeed have passed over as spokes into the wheel. This wheel is the Śrīcakra. 32

The worship of the great Tripurā, the beautiful, in the Śrīcakra

In its hub, in the sphere of fire, are the sun and the moon. Worship the seat of the syllable Oṃ there. There is the Imperishable in the form of the point. Call to mind the supreme Incantation, sky-like, and immanent in it. Bring thither the great Tripurā, the beautiful. Petition Her with the single verse:

Goddess! in milk bathed, with sandal paste
Besmeared! Goddess! with *bilva* leaves
worshipped!
Durgā! I seek refuge in Thee.

Adore Her with the *mantra* of Māyālakṣmī. Thus spoke the blessed Lord. 33

The fruit of worship

With these *mantra-s* adore the blessed Goddess. Then She becomes pleased and manifests Herself. So whoever worships with these *mantra-s* sees Brahman. He sees all things and achieves immortality—whosoever knows thus. This is the great Upaniṣad. 34

THE THIRD UPANIṢAD

The general definition of the mystic marks

The gods said to the blessed Lord: We would fashion the mystic marks. The blessed Lord told them: Seated in the lotus posture with the region of the knees touching the earth, make the mystic marks. 1

Definition of the mystic marks like the triangle

He who knows the mystic mark of the triangle attracts all; he knows all; enjoys all fruits; he breaks up all and immobilizes the foe. Keeping the middle fingers over the ring fingers, he [brings together] the little fingers and the thumbs, the forefingers being left free like rods pointing downward. Thus is the first mark made [the triangle]. 2

The same with the middle fingers joined is the second [the seed]. 3

The third has the shape of the goad. 4

Rubbing the palms in the reverse order, bringing together the thumbs and the forefingers, the fourth is formed [the great goad]. 5

The fifth [the great Deluder] is made when the thumbs are joined to the nails of the middle fingers, after rubbing with the forefinger on the little finger and the ring fingers held straight with the middle fingers. 6

The same shaped at the tip like a goad is the sixth [the All-subduing]. 7

Keeping the left hand in the right resting posture, the ring fingers in the middle of the little fingers, and the middle fingers with the forefingers crossed over them, the thumbs straight, one gets the seventh, the *khecarī* [the All-attracting]. 8

In the all-upright, all-retracting posture, keeping each little finger in the space between its middle finger and the ring finger, and at the sides the forefingers in the shape of the goad, and the thumbs and palms in contact, the eighth is formed [the All-scattering]. 9

The ring fingers rest on the back of the middle fingers; the thumbs holding the middle fingers on which rest the forefingers remain in the middle—thus is the ninth formed [the All-agitating]. 10

Definition of the mystic mark of the five arrows

Keeping the little fingers equally in and the thumbs, too, equally in, the mystic mark comes to have three sections. The five arrows, the mystic marks such as the five, are clear. 11

The explanation of the nine seed-syllables

Kroṃ is the seed of the goad; [*ha*, *sa* are those of Śiva and Śakti; *kha*, of killing; *preṃ*, of enchantment];

ha, *sa*, *kha*, *preṃ*, of *khecarī*; *ha* [of the sun]; *strauṃ* [of desire]; [*ka*] the first seed of Vāgbhava is the ninth. [*Ha*, the first seed of Kāmakūṭa] is the tenth. Whoso knows thus [becomes an adept in *mantra*]. 12

The wheel of Kāmakalā

Now, therefore, we shall expound the wheel that has become the *kāmakalā*. *Hrīṃ*, *klīṃ*, *aiṃ*, *blūṃ*, *strauṃ*—these five desires pervade the whole wheel. Wrap up the middle desire, *aiṃ*, in the past [desire], *strauṃ* [i.e. *aiṃ*, *strauṃ*, *aiṃ*]. Let this group be put within *blūṃ*. Bind up twice the end sought with the two medial *aiṃ-s* and worship [setting them] in the birch-bark. Whoso knows this wheel knows all; he attracts all the worlds; he immobilizes everything. The wheel dyed in indigo slays foes, arrests all movements. Smearing it with lac, one controls all worlds. Uttering the formula nine lakhs of times, one attains the status of Rudra. Wrapping up [the wheel] in the inscribed diagram, one becomes victorious. Offering oblation in the fire built in a triangular fire-place, one wins over women. Doing so in a fire-place shaped like a rod or a circle one acquires unrivalled wealth. Doing so in a square fire-place one gets rain. If one offers oblations in a triangular fire-place, foes are killed, movements are immobilized. Offering flowers, one becomes victorious. Offering substances having great tastes, one becomes surcharged with supreme joy. The great tastes are the six tastes. 13

The worship of the Lord of the field

We invoke you, Leader of hosts,
Of poets, poet, most renowned;
Doyen of kings, among Brahman-s
Lord of Brahman-s, pay heed to us.
Come with protection to our homes.

Uttering this hymn, touch the body pronouncing *ga* with the dot above. Bow down to Gaṇeśa saying *gaṃ* to Gaṇeśa. Oṃ, Bow unto the blessed Lord, with ash-smeared limbs, of formidable prowess. Kill! kill!! burn! burn!! consume! consume!! subdue! subdue!! erase! erase!! Breaker up of the plough! at the foot of the trident, secure the accomplishment of the symbol. Dry up! Dry up!! the Eastern sea! immobilize! immobilize!! You who disrupt the counsels, the machines, the strategy, the messengers, the armies of the enemy, tear up! tear up!! cut up! cut up!! *hrīṃ*, *phaṭ*, *svāhā*. With this worship the Lord of the field. 14

The worship of a maiden of noble descent

Oh maid of noble lineage!
We know, we contemplate a crore
Of *mantra-s*; so may Kula's[1] force
Inspire us ever.

[1] *Kula* is the *suṣumnā* or, alternatively, the six centres, along which the *kuṇḍalinī* passes to the *sahasrāra*, the thousand-petalled lotus above the six centres. The mistress of *kula* is of course the goddess manifest in the microcosm. Normally she resides in the *mūlādhāra*, the lowest centre.

Thus adoring the maiden, whichever aspirant meditates, attains immortality. He attains renown and the full stretch of life. Or, knowing the Supreme Brahman, he abides. Whosoever knows thus [wins the fruit]. This is the great Upaniṣad. 15

THE FOURTH UPANIṢAD

Advice about victory over death

The gods, verily, said to the blessed Lord: Lord! the heart of the most excellent Gāyatrī pertaining to Tripurā has been expounded to us. 1

In the hymn of *jātavedas*
Tripurā's eight[1] are limned.
Thus adoring Her, from the bonds
Of life the Yogin is released. 2

Now tell us about Mṛtyuṃjaya (victory over death). Hearing the words of all the gods speaking thus, the victory over Death is revealed through the hymn on Tryambaka in the *anuṣṭubh* metre. 3

The explanation of words such as Tryambaka

Whence is the word *tryambaka* derived? Being master of the three cities,[2] he is Tryambaka. 4

[1] The eight *vidyā-s* referred to have been enumerated in n. 1, p. 17, above.

[2] The three cities symbolize the gross, the subtle, and the causal bodies both in their individual and collective aspects.

Why say: 'Let us sacrifice'? 'Sacrifice' means 'worship', 'extol' the real, by the two syllables *mahe*. By the immutable single letter *kaṃ* (after *Tryamba*) victory over Death is expressed. So it is said: 'Let us sacrifice.' 5

Now, why say 'fragrant'? He attains renown on all sides. Hence it is said 'fragrant'. 6

Why say 'increases growth'? He creates all the worlds, saves all the worlds, pervades all the worlds. Hence He is said to increase growth. 7

Why say 'like cucumber fruit . . . let me find freedom'? As the cucumber is fast held by the stalk, so is [man] bound fast, and he is released from death, the bondage of transmigration; he becomes free. 8

Why say 'unto immortality'? One achieves immortality, achieves the imperishable; one becomes Rudra. 9

The mantra for the vision of Bhagavatī

The gods verily said to the blessed Lord: Everything has been expounded to us. Now tell us all those *mantra-s* pertaining to Śiva, Viṣṇu, Sūrya, Gaṇeśa, by lauding with which Bhagavatī will reveal Herself. 10

The blessed Lord said:
With '*Tryambaka*' in *śloka*-metre
Worship the Conqueror of Death;
'Tis laid down that the single letter[1]
Is pervaded, as shown afore. 11

[1] The single letter is of course Oṃ. Cf. '*Om ityekākṣaraṃ viddhi*.'

One who worships with the *mantra* of the *Yajus*, 'Oṃ, Obeisance to Śiva' attains the status of Rudra. and achieves blessedness. He who knows thus [does so]. 12

That supreme abode of Viṣṇu,
Like an eye across the heavens,
The wise always behold. 13

Viṣṇu faces all quarters. As oil surrounds and fills a ball of sesamum, He pervades [all things]. His supreme abode is the high sky. The wise, namely gods like Brahmā, behold it, i.e. hold it for ever in the heart. Hence, Viṣṇu's own form is derived from His abiding, existing, in all beings. He is Vāsudeva [the god who dwells in all]. 14

Oṃ namaḥ consists of three syllables. *Bhagavate* has four syllables. *Vāsudevāya* has five syllables. This is the twelve-syllabled *mantra* of Vāsudeva. He [who knows this] surmounts all hardships, lives a full life, achieves mastery over beings, and enjoys possession of wealth and cattle. 15

The letters *a*, *u*, and *ṃ* constituting the Praṇava denote the inward bliss, the all-pervading Brahman. Putting them together, [there is formed] Oṃ. 16

Swan sailing in pure sky,
Dweller in the atmosphere,
Sacrificer near the altar,
Guest walking into the house,
Dweller in men, in noble things,
In the right and in sky; in water born,

Born in the light, in the right, in mounts;
The Right, the great—[He is the Lord]. 17

All fruits he wins who repeats the previous *mantra* of the sun together with the Powers, namely the dawn, the dusk, the intellect, which are the true, ordered, embodied Light. By each of the other luminous words in the *mantra* of the Sūrya is it upheld. Words like, 'in water born', etc. denote the Powers. He dwells in the high abode, the heavens, pertaining to the sun. 18

Worshipping the Lord of hosts with the *mantra* given previously [III. 14], 'We invoke you, Leader of hosts', etc. in the *traiṣṭubha* metre, together with the monosyllable, one achieves the status of Gaṇeśa. 19

Next have been laid down the Gāyatrī, the Sāvitrī, the unuttered *mantra* (*ajapā*), that of Sarasvatī, the *mātṛkā* (or alphabet): By It, all this has been pervaded. 20

Aiṃ, the Goddess of speech! we know; *klīṃ*, the Goddess of desire! we meditate; *sau*, May the Power inspire us. Thus, in the morn, Gāyatrī; at midday, Sāvitrī; and at dusk, Sarasvatī. The *ajapā*, '*haṃsa*', the unuttered [is chanted] without break. The *mātṛkā*, comprising fifty letters, from *a* to *kṣa*, pervades all words, all Śāstra-s, all Veda-s. The Goddess pervades all things. Obeisance, obeisance, unto Her! 21

The blessed Lord said to them: Whoso perpetually lauds the Goddess with these *mantra-s* beholds all things. He attains immortality—whoso knows this. This is the Upaniṣad. 22

THE FIFTH UPANIṢAD

Inquiry into Brahman without attributes

The gods, verily, said to the blessed Lord: Clearly has been explained to us the section on activities and what pertains to Tripurā with all related topics. Next tell us about the attributeless Supreme. 1

Description of the Supreme Self

The blessed Lord spoke to them: By means of the fourth and final Māyā,[1] has the supreme Brahman been indicated, the supreme Person, the supreme Self, whose essence is consciousness. The hearer, the thinker, the seer, the teacher, the toucher, the proclaimer, the cognizer, the supreme knower, the inner person in all persons—that Self must be cognized. 2

In that there are neither worlds seen nor unseen; no gods or demons; beasts or non-beasts; ascetics or non-ascetics; outcastes or non-outcastes; brahmins or non-brahmins. Alone and single, the supreme Brahman, all-quiet, shines forth. Gods, seers, manes, prevail not there. The awakened knower, the all-knower is Brahman. 3

The control of the mind

In this context there are the following verses:

Hence the seeker after liberation
Must from object his mind withdraw;

[1] The four Māyā-s or forms of the Power of Illusion are: 'error' or *avidyā*, knowledge or *jñāna*, specialized knowledge or *vijñāna*, and right knowledge or *samyagjñāna*. The last alone is related to the fundamental Reality or Brahman.

For, liberation is indeed
Mind's detachment from objects. 4

Two kinds of minds there are:
Pure and impure;
Impure the mind, desire-ridden,
The pure of desires freed. 5

Mind alone is cause of man's
Bondage and release; bondage is
Clinging to objects; the mind
Withdrawn therefrom promotes release. 6

Shorn of attachment to objects,
And restricted to the heart,
Mind thus ceases to be mind—
Such is the state supreme. 7

Control the mind until
It quiescence reaches in the heart.
This is knowledge and meditation;
The rest is naught but words. 8

Brahman is not thinkable alone,
Nor unthinkable; think not;
Yet, only think; thus, surely,
Become Brahman, the same to all.[1] 9

[1] The idea is: The thought of anything other than the Self must be eschewed. The thought that the Self is not should not be entertained. Neither of these two positions should be rigidly maintained. The abiding thought is that Brahman unopposed to and by aught alone *is*.

Yogin dissolves himself with self
In Being, through meditation [high];[1]
Meditation on non-self is deemed
No meditation at all. 10

That Brahman has no parts,
Is beyond concepts, without blemish.
Knowing 'I am That', by slow degrees
One Brahman does become. 11

Knowing It as beyond concepts,
Endless, without cause or parallel;
Immeasurable and beginningless,
The man of wisdom is released. 12

There is no restriction, no origin;
None in bondage: none who strives;
None seeks liberation; aye, none
Liberated—this is truth. 13

Vision of the Self without adjuncts

In wakeful state, in dreams, in sleep
Know that the Self is only one;
For one who passes beyond these states
Rebirth there is none. 14

One real Self alone exists
In diverse beings; as one,

[1] The object of the lofty meditation is the Supreme Self, Brahman.

Or many is It seen, like
Moon in water's sheen. 15

As when a pot is moved,
The sky, pot-bound moves not—
So is the living Self unmoved,
Like sky when only pot has moved. 16

When repeated in different forms,
Like pot from pot distinct,
He knows not in these divisions,
And yet at all times knows. 17

As long as illusions of words
Encompass one, difference lasts;
When darkness is scattered,
It is unity one sees. 18

The lower Brahman is the Word;[1]
The Eternal, when that wears off,
Remains; Its knower shall, for peace of mind,
On the Eternal meditate. 19

Two Brahman-s are to be pondered on:
The Word and Brahman Supreme;
In the Word well versed, one attains
Brahman Supreme. 20

The acute mind, after study of texts,
On knowledge and wisdom intent,

[1] The word is Oṃ; it is at best a symbol of the lower causal Brahman. Vide the *Māṇḍūkyopaniṣad*.

Must forsake all, as one who seeks grain
Forsakes the husk perforce. 21

The vision of the Supreme Self

Milk has but a single colour
Though drawn from diverse cows;
As milk is knowledge known,
Its sources are like cows. 22

Focussing the eye of knowledge
Evoke the thought: 'I am Brahman,
The great, supreme abode without
Parts or movement, the quiescent One.' 23

Whoso knows thus the one supreme form of Brahman, the Fourth, abiding in all beings, dwells in the imperishable supreme abode. 24

I seek refuge, for the sake of life, in this fourth Power of Knowledge, the cause of the manifestation of Brahman. 25

The greatness of the wisdom of Śrī Kāmarāja

In the order of Ākāśa, etc. Ākāśa is the supreme source of all these elements. All these beings, verily, are born of Ākāśa, and they merge in Ākāśa. Because of it they live, once they are born. So, know Ākāśa to be the seed. 26

That very thing, know as the seed of Ākāśa, of air, of fire, of water, of precious stones. Whoso knows this attains immortality. 27

3

Therefore, whoever knows this fourth [Wisdom or *vidyā*] pertaining to the glory of Kāmarāja [the Self in liberation] with its elevenfold form as the imperishable Brahman attains the fourth state—whoever knows this. This is the great Upaniṣad. 28

TRIPURĀ UPANIṢAD

The form of the Power of Consciousness

Three cities[1] are there, and pathways three[2] for all.
[On the dais of Fortune][3] are letters *a*, *ka*, *tha* and others.
In them there dwells, never-aging, ancient,
The exceeding grandeur of the gods. 1

Subject to Her whose sources are nine[4]
Shine forth the centres nine and *yoga-s* nine,[5]
Nine deities and regents of the planets nine,
Gentle healing deities nine and gestures nine. 2

[1] The three cities are the three bodies, gross, subtle, and causal, both in their individual aspect and their cosmic totality. This differentiation itself, however, is due to nescience, *avidyā*.

[2] The three paths appear as such to all *jīva-s* or individual beings and may be identified with either (1) The Path of the Fathers, (2) The Path of the Gods and (3) the channels of sub-human rebirths; or, they may be taken as the three Paths of *karman* (action), *jñāna* (knowledge) and *upāsanā* (worship).

[3] The dais of Fortune is the *Śrī Pīṭha* used for worshipping the World-Mother.

[4] The nine sources or *navayoni-s* are forms of the Power of Consciousness such as the Mahātripurasundarī.

[5] The nine *yoga-s* are the eight well-known components of *pātañjalayoga* and *sahajayoga*.

A Prayer to the Power of Consciousness

The One she was, the Foremost;
She was the nine,[1] the nineteen[2] and the twenty-nine;[3]
The forty,[4] she; may the radiant energies three,[5]
As fond mother's love, encircle me. 3

In the beginning was upblazing Light;[6]
Gloom and Motion stretched athwart the Ageless;
The Moonlight[7] gladdens and delights; these spheres[8]
Adorn indeed [the knowers of Brahman]. 4

[1] 'Nine' refers to the auspicious aspects of Tripurā.

[2] 'Nineteen' refers to the five organs of cognition, the five of action, the five vital breaths, mind (*manas*), ego (*ahaṃkāra*), memory (*citta*) and reason (*buddhi*).

[3] The twenty-nine are the above with the addition of the five elements and the five secondary breaths (*upaprāṇa*).

[4] The forty are the ten sense-organs, the four inner faculties, their presiding deities (conceived as distinct powers), the two forms of nescience (*tūla* and *mūla*), the three activities, the three *guṇa-s*, and the four states of the Self.

[5] The three energies are Cognition (*jñāna*), Specific Cognition (*vijñāna*) and Right Cognition (*samyag-jñāna*); these have been identified with activity (*kriyā*), knowledge (*jñāna*) and desire (*icchā*).

[6] The up-blazing Light is the light of the inner self, *pratyag-ātman;* it feeds on the phenomenal world (*parākprapañca*).

[7] The Moonlight is the all-embracing Supreme Self.

[8] The spheres adorning the Brahman-knower are groups of mental modes or *vṛtti-s* which represent the experience of non-duality. They adorn the victorious *sādhaka*, for they reveal the real in all its aspects.

The nature of the Lord of Desires

Of the three lines,[1] abodes,[2] three worlds
  and three spheres
With triple constituents[3] [She is the prop].
This group of three among the sheaths is prime.
In diagram[4] drawn with mystic words
The God of Love with Fortune's Goddess
  dwells.[5] 5

The surrounding deities

The Exhilarating and the Proud,
The Auspicious, the Lucky and the Lovely,
The Perfected, the Shy, the Witty One,
The Gratified, the Chosen and the Full,
The Wealthy, the Forbidden, the Graceful,
The Eloquent—[these on Consciousness do
  wait]. 6

The fruit of knowledge of the beautiful Goddess whose love is Śiva

Attended thus the Power of Consciousness
Is drunk with the draught of Immortality;

[1] The three lines represent the material powers: Action, Cognition and Desire.

[2] The abodes are the four states: waking, dream, deep sleep, and the transcendental fourth or *turīya*.

[3] The constituents are the three *guṇa-s*, each of which is threefold as for instance, the *tamas* of *tamas*, the *rajas* of *tamas*, the *sattva* of *tamas*.

[4] The diagram referred to is that of the Goddess of Fortune.

[5] The God of Love is represented in the diagram by the dot and Fortune's Goddess by the central triangle.

Knowing Her and worshipping Her throne
[Her devotees] on heaven's great vault do dwell
And enter the supreme Triple City. 7

Exposition of the first incantation

Desire, the Womb, the Digit of Desire,
The Wielder of the Thunderbolt, the Cave,
Ha sa, the Wind, the Cloud, the King of Heaven,
Yet again the Cave, *sa ka la* and *māyā*—
Such is the primaeval Wisdom, embracing all,
Mother of the vast universe.[1] 8

The fruits of primaeval Wisdom gathered by men of detachment

Uttering in secret Her three basic letters—
The sixth, the seventh and the eighth[2]—
Lauding the Lord, the theme of the Upaniṣad-s,
The Seer, the Fashioner, the Free to Will,
[Seekers] achieve the state of Immortality. 9

The fruit of knowledge of the Goddess

The Mother of the Universe sustains
Her abode[3]—the Destroyer's Face,[4] the
Circle of the Sun,

[1] The *mūlavidyā,* the primaeval wisdom, is represented by the mystic syllables, *ka e ī la hrīṃ ha sa ka ha la hrīṃ sa ka la hrīṃ.*

[2] The sixth character, *ha,* is the mystic symbol of Śiva, the seventh, *sa,* that of Śakti, and the eighth, *ka,* that of Kāmeśa, the Lord of Desire.

[3] The Mother's abode is the entire sphere of phenomena, subjective and objective.

[4] The Face of the Destroyer is symbolized by *ha sa ka.*

The core of sounds,[1] the span of time,
The Eternal, half the lunar month;
With sixteen[2] [She sustains the core of
their abode]. 10

Meditation prescribed for the less gifted

Or, worshipping the digit of desire in its
manifold forms,
Enthroned in the three cavernous homes[3]
and in symbols
Of the rounded breasts and face set in the
spheres,[4]
The man of desires gains that which he
wants. 11

Practice suited to the less qualified seekers and its result

Dressed fish, goat's flesh,
Cooked rice, pleasures of sex,
Who offers to the Goddess great,
Merit and success for himself achieves. 12

With [Sarasvatī] fair and [Lakṣmī], World's
Mother,
[Gaurī], roseate, primaeval Power, with-
drawer of the world,

[1] The core of sounds is *Īm* and *Om*.

[2] The sixteen represents totality, the time-form of Īśvara, here distinguished as the fifteen days of half the lunar month and the infinitude of time.

[3] The three cavernous homes are the three bodies: gross, subtle and causal.

[4] The spheres referred to are those of the sun, the moon, etc.

Binds with noose creatures who grasp, and
tread
Attachment's path; and swiftly smites with
bow and arrows five. 13

Attainment of Brahman by the worshipper, free from desires

The Power of Consciousness and desire's Lord,
Lord of auspicious powers, coequals both,
Of equal prowess, in energy equal,
Grant gifts to the fortunate here.
Of the two, the unaging Power, the world's
womb,
With offering of knowledge pleased,
Removes the aspirant's twofold sheath.[1]
With mind averted from illusion's sphere
He becomes Creator, Protector,
Withdrawer of the world;
Nay, one with Cosmic Being. 14-15

This is Tripurā's great Upaniṣad,
Imperishable, which, in glorious words
The Ṛg, Yajus, Sāman and Atharvan,
And other forms of knowledge laud. 16

Oṃ, Hrīṃ, Oṃ, Hrīm[2]—thus ends the secret doctrine.

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[1] The sheaths in question are the two powers of *avidyā*: creation and concealment, *vikṣepa* and *āvaraṇa*.

[2] These syllables represent Consciousness and its Power.

SARASVATĪRAHASYOPANIṢAD

The ten Śloka-s on Sarasvatī that yield knowledge of Truth

THE sages, verily, with due reverence, asked the holy Āśvalāyana: How is that knowledge won which illumines the content of the word *Tat*? Tell us that, Holy Sir, by meditation on which you know the Truth. 1

Best of Sages! I won supreme perfection by exalting Sarasvatī with the reciting of the ten verses on Her, as also the Ṛc stanzas with the 'seed-syllables'. 2

The Seer, etc. of the ten verses

The sages said: How, by what meditation, Sage of Dedicated Life, is the truth of Sarasvatī won? What pleases the great and sacred goddess Sarasvatī? Speak. 3

Āśvalāyana then spoke: Of this great *mantra* of the ten verses on Sarasvatī, I, Āśvalāyana, am the seer. The eight-syllabled *Anuṣṭubh* is the metre; the holy Vāgīśvarī, the divinity; '*yadvāk*' is the seed; '*devīm vācam*' the power; '*pra ṇo devī*' the linchpin; the application [of the *mantra*] is for pleasing Her; the consecration of limbs is by [invoking] faith, intelligence, wisdom, memory, the goddess of speech, and Mahāsarasvatī. 4

To win plenitude of speech, in my heart I salute the goddess Sarasvatī, who shines like snow, pearls, camphor and the moon; who confers auspicious blessing; is decked with garlands of golden Campaka

blossoms; and charms the mind by her figure with the lofty, rounded bosom. 5

The Seer, etc. of the Mantra **pra ṇo devī**

Of this *mantra*, Bharadvāja is the seer; *Gāyatrī*, the metre; Śrī Sarasvatī, the divinity; *OṂ*, the seed, power and linchpin; its application is for gaining whatever is desired; consecration is with the *mantra*. 6

Her nature the essence of Vedānta's sense,
She the Supreme Sovereign,
Manifest as name and form—
May Sarasvatī guard me! 7

OṂ

May the goddess Sarasvatī,
Dispenser of nourishment,
Guardian of thoughts,
Protect us ever! 8

The Seer, etc. of the Mantra **ā no divaḥ**

Of this *mantra*, Atri is the seer; *Triṣṭubh*, the metre; Sarasvatī, the divinity; *HRĪṂ*, the seed, power and linchpin; its application is for gaining whatever is desired; consecration of limbs is with the *mantra*. 9

The only one extolled in Veda-s four
And their ancillaries; the non-dual
Potency of Brahman—May She, divine
Sarasvatī, protect me! 10

HRĪṂ

From heaven, from the giant clouds,
Let holy Sarasvatī come
To our sacrifice; listening
Kindly to the call, may the Queen
Of Waters gladly hear our sweet words! 11

The Seer, etc. of the Mantra **pāvakā naḥ**

Of this *mantra*, Madhucchandas is the seer; *Gāyatrī*, the metre; Sarasvatī, the divinity; *ŚRĪṂ*, the seed, power and linchpin; its application is for gaining whatever is desired; consecration is with the *mantra*. 12

Existing solely in the form of sense,
Of sentence, word and letter,
Without beginning and without end—
May She, infinite Sarasvatī, protect me! 13

ŚRĪṂ

The purifier Sarasvatī,
Dispenser of nourishment,
Treasure of intelligence—
May She accept our sacrifice! 14

The Seer, etc. of the Mantra **codayitrī**

Of this *mantra*, Madhucchandas is the seer; *Gāyatrī*, the metre; Sarasvatī, the divinity; *BLŪṂ*, the seed, power and linchpin; consecration is with the *mantra*. 15

In the self, among the gods,
The Sovereign Mistress of the gods
Dwells inwardly, forth uttering—
May Sarasvatī protect me! 16

BLŪṂ

Inspirer of truthful words,
Awakener of noble minds,
Sarasvatī receives worship. 17

The Seer, etc. of the Mantra **maho arṇaḥ**

Of this *mantra*, Madhucchandas is the seer; *Gāyatrī*, the metre; Sarasvatī, the divinity; *SAUḤ*, the seed, power and linchpin; consecration is with the *mantra*. 18

She as the inner controller
Rules over all in the three worlds,
Dwells as Rudra, the Sun and others—
May that Sarasvatī protect me!
19

SAUḤ

Sarasvatī shines splendidly—
Vast sheet of water—who confers
Wisdom and vivifies all thought. 20

The Seer, etc. of the Mantra **catvāri vāk**

Of this *mantra*, the seer is Ucathyaputra; *Triṣṭubh*, the metre; Sarasvatī, the divnity; *AIṂ*, the seed, power and linchpin; consecration is with the *mantra*. 21

Being manifested, She is experienced
By sages looking inwardly;
Pervasive, one, form of awareness,
May Sarasvatī protect me! 22

AIṂ

Speech is confined to four groups of words.
These, intelligent Brāhmans know.
Hidden in the cave, the three do not stir—
The fourth group men speak forth. 23

The Seer, etc. of the Mantra **yadvāk**

Of this *mantra*, the seer is Bhārgava; *Triṣṭubh*, the metre; Sarasvatī, the divinity; *KLĪṂ*, the seed, power and linchpin; consecration is with the *mantra*. 24

Being conceived in eightfold form
Of names, genera and the like,
She as the integral is manifest—
May She, Sarasvatī, protect me! 25

KLĪṂ

She is the word of inert things;
The Queen of gods dwells silently;
Power milks four energy-streams;
Whither has fled Her supreme form? 26

The Seer, etc. of the Mantra **devīm vācam**

Of this *mantra*, the seer is Bhārgava; *Triṣṭubh*, the metre; Sarasvatī, the divinity; *SAUḤ*, the seed, power and linchpin; consecration is with the *mantra*. 27

Whom the Veda-s and all others
Of distinct or indistinct speech
Speak forth—the cow that yields all desires,
May that Sarasvatī protect me! 28

SAUḤ

The gods, divine Speech engendered!
Her, beasts of all forms speak;
The cow that yields sweet drink and vigour—
To us may lauded Speech appear! 29

The Seer, etc. of the Mantra **uta tvaḥ**

Of this *mantra*, the seer is Bṛhaspati; *Triṣṭubh*, the metre; Sarasvatī, the divinity; *SAṂ*, the seed, power and linchpin; consecration is with the *mantra*. 30

Knowing whom all bonds are cut;
Along all paths the knower hies;
To that supreme abode—(Freedom)—
May She, Sarasvatī, protect me! 31

SAṂ

Though seeing, one does not behold
Speech; though hearing one does not hear;
To one She does reveal Herself,
As does a well-robed wife in love
Unto her lord. 32

The Seer, etc. of the Mantra **ambitame**

Of this *mantra*, Gṛtsamada is the seer; *Anuṣṭubh*, the metre; Sarasvatī, the divinity; *AIṂ*, the seed, power and linchpin; consecration is with the *mantra*. 33

Vesting things of name and form
In Her, meditate they on Her,
Of whom the form is the One Brahman,
May that Sarasvatī protect me! 34

AIṂ

Dearest mother! best of rivers!
Greatest goddess! Sarasvatī!
Unbelauded are we, almost—
Mother! Make for us great name! 35

Prayer addressed to the goddess

Female swan amidst the cluster
Of the faces of the four-faced god—
May the all-white Sarasvatī
Sport for ever in my mind! 36

Bowing to Thee, Śāradā!
Dweller in Kāśmīr's city,
The I petition for ever—
Grant me the gift of right knowledge! 37

Holding in Thy hands the string
Of beads, the goad, the noose, the book,
Wearing the necklace of pearls,
Reside Thou ever in my speech! 38

Thy neck is as the conch; thy lip
Deep red; decked with all ornaments
Art thou, goddess Sarasvatī!
Great One! reside on my tongue-tip! 39

Faith, grasp, intelligence Thou art,
Goddess of Speech, Spouse of Brahmā;
Thy home, the tongue-tip of devout
Souls; Thou the giver of virtues,
Such as restraint of mind's movements. 40

Obeisance to Thee, O Bhavāni!
Whose tresses deck the crescent moon.
Thou art the stream of nectar that
Extinguishes *saṃsāra's* heat. 41

Whoso the gift of faultless poesy,
And enjoyment and Freedom seeks,
With these ten verses, worshipping ever,
Bestows rich praise on Sarasvatī, 42

To him who thus unfailingly
Worships and lauds Sarasvatī,
Who has both faith and devotion,
Conviction comes in six brief months. 43

From him streams forth Sarasvatī
Spontaneous, lovely-lettered,
In sounds of poetry and prose
Of import true and unmeasured. 44

A text unheard the poet grasps;
Sarasvatī's being he shares. 45

The goddess is Brahman, Prakṛti and Puruṣa

Sarasvatī thus spake:

Through Me even Brahmā won
Self-knowledge eternal;

Ever being Truth, Knowledge, Bliss,
Mine is perpetual Brahmanhood,
Without let or hindrance. 46

Thence through equilibrium
Of qualities, *Sattva*,
Rajas, *Tamas*, become
I *Prakṛti*; in Me
Cit's semblance shines,
As reflection in mirror fair. 47

Once more, *Prakṛti* shines
Threefoldwise, through that
Reflection of the *Cit*;
And as determined by
Prakṛti, am I
Puruṣa too verily. 48

The goddess is Īśvara due to Māyā

The Unborn, in Māyā
In which pure *Sattva* reigns,
Is reflected; Māyā,
Prakṛti is, that has
Sattva dominant. 49

That Māyā is adjunct,
Wholly subordinate
To all-knowing *Īśvara*;
For, His alone oneness,
O'er Māyā lordship, and
Omniscience are, in truth. 50

Being of *Sattva* made,
In essence collective,
Of worlds the spectator,
He is God who holds power
To make, unmake or otherwise
Make the universe; He
Has virtues like all-knowingness. 51

Māyā's two powers of projection and concealment

Māyā has forces two; one projection,
The other, concealment: the first projects
The world—all that is subtle and all gross. 52

The second veils, within, the gulf
Between the Seer and seen; without,
The gulf between creation and Brahman.
Māyā causes endless cosmic flux. 53

The nature of Jīva

Nescience appears in Witness-light,
To subtle body conjoined,
Spirit and mind co-dwelling there
Become *jīva* phenomenal. 54

Difference disappears when concealment ceases to be

His Jīvahood,
Through ascription shines forth, also,
In Witness-light; together with
The fall of what conceals, and so,
The shining forth of distinction,
That [Jīvahood] disappears, too. 55

So also, through subservience
Of Brahman to the Power which
Veils Its difference from cosmos,
Brahman shines forth in mutations. 56

Here, too, the difference that holds
Between Brahman and the cosmos
Shows not, once Māyā's power which
Conceals falls low; their difference
Is in creation; in Brahman never. 57

Distinction between Brahman and Prakṛti in the realm of objects

Five factors are there here; being,
Shining, loving, form, and name, too;
The first three to Brahman pertain;
Two others constitute the world. 58

Meditation on the Brahman aspect

Leave aside the last two factors,
Be intent on the former three;
Either in the heart, or without,
Practise always concentration. 59

Six kinds of concentration

Twofold is concentration
In the human heart: with or without
Aspects; that with aspects is, then,
Twofold, conforming to 'word'
And 'object'; desire and its train
Are objects of the mind; of them,

As spectator, meditate on
Consciousness: that concentration
Conforms to objects. 'I without
Taints am; being, knowing, loving
I am; self-shining, devoid of
Duality': to 'word' conforms.
Thus concentration with aspects.
Abandoning 'objects' and 'words'
For joy of deep Self-experience,
One wins concentration without
Aspects: a flame in windless spot. 60-63

Like to concentration
In the heart, outside too, in some
Object twofold concentration
Takes place with discrimination
Of name and form from pure Being. 64

The third, as said above, takes place
When taste of bliss to silence leads;
Time may, without a break, be spent
In these six concentrations well. 65

Realization of Truth without aspects

With conceit in body gone,
And Supreme Self realized,
Wherever the mind may roam
There rests immortality. 66
The knot of heart is cut asunder
And all doubts are slain;

All modes of action dwindle away
When the Supreme Self is seen. 67

A finite soul, the supreme God—
These notions are to Me imputed.
They are not real—who knows this,
In truth, is free—doubt is there none. 68

This is the secret wisdom.

Note: In stanzas 47 to 51, terms belonging to Sāṃkhya and Advaita are found mixed up. *Sattva, Rajas, Tamas* are the so-called qualities—in fact, material constituents—of *Prakṛti*, the material cause of the universe, according to the Sāṃkhya philosophy. *Cit* is the spirit or the principle of consciousness, otherwise known as *Puruṣa* in that philosophy. *Māyā* has been identified with *Prakṛti*.

In stanzas 60 to 63, reference is made to *nirvikalpa* and *savikalpa samādhi-s* or concentrations. *Vikalpa* refers to 'aspects' of the object on which concentration is made—aspects such as name, quality, action and genus. Stripped of these aspects, the object becomes 'pure', the object in itself. Such concentration is termed *nirvikalpa*.

SAUBHĀGYALAKṢMĪ UPANIṢAD

(The Mystic Doctrine of the Goddess of Prosperity)

FIRST PART

Inquiry into the Science of the Goddess of Prosperity

Then the Gods said to the Lord: Lord! Expound for us the science of the Goddess of Prosperity. 1

Meditation on the Goddess of Prosperity

The Lord, the primeval Nārāyaṇa, replied: Be it so. With intent minds, all of you Gods! listen. With the aid of the fifteen verses beginning with the verse '*hiraṇyavarṇām*' (of the hue of gold), etc. meditate on the four-armed Śrī (the Goddess of Prosperity), whose form is that of the Fourth,[1] who is beyond the Fourth, who is supreme over all, who is present in all consecrated seats, and who is encircled by the divinities of the seats, major and minor. 2

The Seers, etc. of the hymn on Śrī

Now, the seers of the hymn on Śrī consisting of fifteen verses are Ānanda, Kardama, Ciklīta, and Indirāsuta. Of the first verse, the seer is Śrī. Of the

[1] The form of the Fourth refers to the well-known transcendent aspect of the sacred syllable *Oṃ* with which the Goddess of Prosperity or Śrī has been identified. Cf. *Māṇḍūkyopaniṣad*, I. 12: *amātraś caturtho 'vyavahāryaḥ*, etc.

[next] fourteen verses, the seers are Ānanda, etc. Of the first three verses, '*hiraṇyavarṇām*', etc. the metre is *Anuṣṭubh*. Of the verse '*kāṃso 'smi*', the metre is *Bṛhatī*, of the two others *Triṣṭubh* [is the metre]; of the next eight the metre is *Anuṣṭubh*. Of the remainder, the metre is *Prastārapaṅkti*. The divinity is the Fire which is Śrī. The seed is '*hiraṇyavarṇām*'. The power is '*kāṃso 'smi*'. The consecration of the limbs is [effected] with the words *hiraṇmāyā candrā rajatasrajā hiraṇyasrajā hiraṇyā hiraṇyavarṇā*, beginning with *Oṃ*, ending with *namaḥ* (i.e. salutation), and having the nouns declined in the dative case. Next [follows] the consecration of the limbs with the triads of faces. With the verses of the *Śrīsūkta* themselves consecrate, in order, the head, the eyes, the ears, the nose, the face, the neck, the two arms, the heart, the navel, the privies, the thighs, the knees, and the shanks. 3

Seated in the spotless lotus
Coloured as its pollen heaps
Bearing in her lotus palms
Lotus pair and symbolled promise
Of fear dispelled and boons bestowed;
With jewelled crown and ornaments diverse
Wondrously adorned—Let Śrī,
Mother of the world entire,
Promote our fortunes ever. 4

The wheel of the Goddess of Prosperity

Her seat: With the goal kept in view, set down in the pericarp the 'seed-syllable' of Śrī; and in the

eight-petalled, twelve-petalled, and sixteen-petalled lotuses, the half verses of the *Śrīsūkta* (hymn on Śrī); outside it [the sixteen-petalled lotus], [set down] the verse '*yaḥ śuciḥ*', etc. together with the alphabet [from *a* to *ḻa*]; [and outside, and all around] set down the 'seed-syllable' of Śrī. Also, draw the ten limbs of the diagram. Then invoke the Goddess Śrī. 5

With the limbs [e.g. '*ŚRĀṂ* salutation to the heart'], the first encasing [is accomplished]; with Padmā,[1] etc. the second encasing; with the *mantra-s* of the Lords of the world, the third; with those of their weapons, the fourth encasing. With the hymn of Śrī, invocations,[2] etc. [must be made]. Sixteen thousand utterances [of the hymn must be made]. 6

The Seer, etc. of the Mantra of the single syllable

Of the monosyllabic incantation of Ramā, the Goddess of Prosperity, the seer, metre, and deity are Bhṛgu, *Nicṛd-Gāyatrī* and Śrī. The power of the seed is *ŚAṂ*. The six[3] limbs are *ŚRĀṂ*, etc. 7

[1] Padmā, etc.: Padmā, Padmavāsinī, Padmālayā, Padmahastā, Padmapriyā, Varadā, Viṣṇupatnī, and Ādilakṣmī are obviously the eight names for the Goddess of Prosperity. These derive from the Purāṇic association of the Goddess with the lotus and Lord Viṣṇu.

[2] 'Invocations, etc.' refers to the elaborate sixteenfold worship, the *ṣoḍaśopacāra*.

[3] The reference here seems to be to the *ṣoḍhānyāsa*. The essence of *nyāsa* is the imagination or *bhāvanā* that certain divine beings reside in certain parts or *aṅga-s* of the body—*tattaddevatānāṃ tattadavayaveṣu avasthāpanam*. Cf. Bhāskararāya's comment on verse 4 of the *Lalitāsahasranāma*. The six *aṅga-s* are the head, the face, the heart, the navel, the privies, and the feet.

Abiding in the lotus, lotus-eyed,
Her home Śrī Padmanābha's breast;
Her hands a lotus pair uphold,
And surety of gifts and fear dissolved.
Shining like to burnished gold
Bathed in waters held in jars
By trunks of elephant pair agleam
Like white and spotless clouds;
Her crown with clustered gems bedecked
In silk exceeding pure enrobed
With sweet unguents anointed
May Śrī our welfare still promote. 8

The wheel of the monosyllabic incantation

Her seat: The seat of Ramā [the Goddess of Prosperity] consists of eight petals, three circles, divisions comprising twelve houses,[1] and four sides. In the pericarp [are inscribed] the seed of Śrī, keeping the goal in view. Worship the nine[2] powers with the words 'prosperity', 'elevation', 'glory', 'creation', 'honour', 'humility', 'individuality', 'upliftment', and 'welfare' in the dative case, each having *Oṃ* in the beginning and *namaḥ* (salutation) in the end. 9

[1] The twelve houses correspond to the twelve divisions of the natal chart or horoscope.

[2] The nine powers manifest themselves in the operations of the Goddess Lakṣmī leading to *vibhūti*, etc. enumerated in the text.

The first encasing is done with the limbs; the second with Vāsudeva,[1] etc.; the third with Bālakī,[2] etc.; the fourth with Indra, etc. The utterance [of the incantation has to be repeated] twelve lakhs of times. 10

Specific Mantra-s of Lakṣmī

Śrī Lakṣmī, the giver of boons, the spouse of Viṣṇu, the donor of wealth, of golden form, is decked with a garland of gold, and a chaplet of silver. She has the sheen of gold, is in a fortress of gold, and dwells in the lotus. She holds a lotus in her hand and loves the lotus. The pearl adorns her. She is the moon-goddess and the sun-goddess, is fond of *bilva* leaves and is mighty. She is enjoyment, release, prosperity, increase, true increase, the ploughing [and the] development. She is the giver of wealth and the mistress of wealth. She is faith, rich in enjoyments, the giver of enjoyments, the upholder, the ordainer—these and similar terms in the dative case, with *Oṃ* in the beginning and *namaḥ* in the end, are the *mantra-s*. The seat has eight limbs with the monosyllable inscribed on it. A lakh [in number] are the utterances [of the

[1] Vāsudeva, etc. are the four *vyūha-s* or modes of Viṣṇu, namely Vāsudeva, Saṃkarṣaṇa, Pradyumna, and Aniruddha, representing, respectively, the supreme Lord, the individual self or *jīva*, mind or *manas*, and egoism or *ahaṃkāra*. Cf. the *Brahmasūtra*, II. 2. 42.

[2] The list consists of Bālakī, Bhakti, Mukti, Vibhūti, Ṛddhi, Samṛddhi, Tuṣṭi, Puṣṭi, Dhātrī—obviously aspects and attributes, of the Goddess of Prosperity.

incantations]. The propitiation is [made with] a tenth [of the lakh]. The oblation is [made with] a hundredth part. The gratification of the twice-born is [won with] a thousandth part. 11

Adeptship in the science of Śrī is reserved for those who are free from desires; never for those who cherish desires. 12

SECOND PART

The path of knowledge for the most eligible aspirants

Then the gods said to Him: Expound the principle indicated by the fourth [i.e. the final] *māyā*. 'Be it so', said He:

Yoga through yoga must be known;
From yoga yoga does increase;
Who through yoga is e'er alert,
That yogin long delights therein. 1

The path of breath-control together with the gestures of the six faces

Awake from sleep, eating but little
When food consumed is digested aright,
At ease be seated in a spot secluded,
Untroubled by pests, e'er free of desire—
Such is effort. Else restrain the breath
And stray not from the path of practice. 2

Filling the mouth with breath, and in Fire's[1] seat
Drawing the down-breath, there arresting,

[1] The seat of Fire comprises the *mūlādhāra* and the *svādhiṣṭhāna* enveloped in the rays of Fire situated just above them. These two constitute the *rudragranthi*. Vide Lakṣmīdhara's comment on verse 14 of the *Saundaryalaharī*.

With fingers six of hands, from thumbs commencing
Stopping the ears, eyes and nostrils, too,
Yogins behold along this way
The inner light; their minds wrapt in the course
Of varied musings on the sacred *Oṃ*. 3

Sundering of the three knots before the emergence of the sound

Ears, mouth, eyes, and nostrils must, perforce,
Be by yoga stopped;
Clear and flawless then is heard the note
In cleansed Suṣumnā's[1] channel. 4

In Anāhata, then,
Resonant with strange notes, a sound is heard.
Sacred becomes the yogin's body; thus
With splendour filled and odour heavenly
He is ill no longer; 5

His heart is filled;
When heart-space[2] resounds, a yogin he

[1] The *suṣumnā* is the artery lying between the *iḍā* and the *piṅgalā*, through which the *kuṇḍalinī* moves up to the *sahasrāra*, the thousand-petalled lotus above the *ājñā-cakra*.

[2] The heart-space is what has been styled the *brahmapura*, the abode of Brahman, in the human body.

Becomes; snapping the second knot,[1] flows
At once the breath to middle region.[2] 6

Poised in lotus seat and others, too,
Firm established must the yogin be.
The knot of Viṣṇu, then rent asunder
Delight wells up supreme. 7

Beyond Anāhata, 'the unstruck note',
Rises the drum's resounding sound;
With energy, piercing Rudra's knot[3]
The *maddala's* note is heard. 8

The mode of the infinite Brahman

The vital breath moves on to Largest Space,
The sure abode of all perfections; thence,

[1] The second knot is the *viṣṇugranthi* comprising the *maṇipūra* and the *anāhata-cakra-s* enveloped in the rays of the sun situated above these two mystic centres or wheels.

[2] The mystic region bounded by and including the *mūlādhāra* and the *ājñā-cakra* has been divided into three sections and assigned to the Fire, the Sun, and the Moon. The *mūlādhāra* and the *svādhiṣṭhāna* constitute the lowest section, the region of Fire; it is also known as *rudragranthi*, the knot of Rudra. The next section comprises the *maṇipūra* and the *anāhata*; it is the middle region of the Sun and is known also as *viṣṇugranthi*, the knot of Viṣṇu. The third and the highest region comprises the *viśuddhi* and *ājñā-cakra-s*. It is the region of the Moon, and is also known as *brahmagranthi*, the knot of Brahman.

[3] The 'largest space' referred to is the space of the thousand-petalled lotus symbolized by the region above the *ājñā-cakra*, where the mystic union between the *kuṇḍalinī* and Sadāśiva (or the Jīvātman and the Paramātman) takes place. Vide Lakṣmīdhara's comment on v. 14, *Ānandalaharī*.

Ignoring mind's delight, the breath pervades
All yogic seats.[1] 9

Yoga achieved, the all-pervading sound
Tinkles[2] and hence is 'the tinkler' styled.
Then, integrated, the mind is adored
Of sages like Sanaka and the rest. 10

Identifying the finite with the Infinite,
The fragments with the Whole, one meditates
On the vast Source; thus fulfilment found
One immortal becomes. 11

The state of certitude

Through unity with Self, prevent contact
With others; so too, through Self's being
Oppose ought else's self; thus, becoming
Truth supreme, of all dualities free,
Supreme is one for ever. 12

Renounce the sense of I; yea,
Of this world, of appearance so unlike.
Never again is sorrow for the sage,
Rooted in Truth transcendent. 13

[1] 'All yogic seats' apparently refers to various centres of desires for the attainment of which yoga is practised—*kāmarūpapīṭhādi*.

[2] The tinkling points to the all-pervading sound, *vaiṣṇavaḥ śabdaḥ*, affirming the identity of the individual and the Universal Spirit—*pratyagbrahmaikyam*.

The marks of concentration

Like salt in water melted and fused,
So self and mind in oneness are blended.
That concentration is styled. 14

Breath dwindles and mind dissolves
And Bliss homogeneous is found.
This is concentration. 15

Fusion of lower and higher selves
Free from all imaginings,
Is styled concentration. 16

Rid of the light of wakefulness,
And of the mind that dreams;
Rid of sleep that knows none other,
Free of all that causes pain;
Total void without reflections—
Such is concentration. 17

Through ceaseless concentrated sight
When thought of body there is nought;
Then unstirring Self is realized—
This, concentration is called. 18

Whithersoe'er the mind wanders
There, just there, is the prime abode;
There, just there, is supreme Brahman
That abides alike everywhere. 19

THIRD PART

The basic wheel

Next, the gods said to Him: Teach us how to discern the nine wheels. 'Be it so', said He:

At the base is the wheel of Brahman shaped like a threefold circle of waves. In that root is a power. One should meditate on it in the form of fire. Just there is the seat in the form of desires; it yields the objects of all desires. Such is the basic wheel. 1

The wheel of Svādhiṣṭhāna

The second is the wheel of Svādhiṣṭhāna; it has six petals. In the centre of it is a west-faced phallus. One should meditate on it as resembling a sprout of coral. Right there is the 'seat of the girdle', yielding the power to attract the world. 2

The wheel of the navel

The third is the wheel of the navel, a wide whirlpool with a form crooked like a serpent's. Meditate in its centre on the 'serpent power', effulgent like a crore of rising suns and resembling lightning. It has the power of competence and yields all perfections. It is the wheel [called] Maṇipūraka. 3

The wheel of the heart

The wheel of the heart has eight petals and it faces below. In its centre, on the phallus of light, one should meditate. The symbol [of the divine Power], here, is the swan. She is beloved of all and enchants all the worlds. 4

The wheel of the throat

The wheel of the throat [extends over] the breadth of four fingers. There on the left is Iḍā, the moon-nerve; on the right is Piṅgalā, the sun-nerve. In its centre, on Suṣumnā of fair colour, one should meditate. Who knows thus becomes the donor of the perfection of Anāhata ('the unstruck note'). 5

The wheel of the palate

The wheel of the palate: There flows the immortal elixir; the image of the tiny bell is in the orifice whence is suspended 'the royal tooth' [the uvula] the tenth opening.[1] One should meditate on the void there. The dissolution of the mind-stuff takes place. 6

The wheel of the brow

The seventh, the wheel of the brow, is of the measure of the thumb. There, on the eye of knowledge, shaped like a tongue of flame, one should meditate. That is the root of the skull, the wheel of Ājñā, the giver of power over words. 7

The wheel of the 'Brahman-orifice'

The Brahman-orifiee is the wheel of *nirvāṇa*. There should one meditate on the opening shaped

[1] It seems to be a reference to the notion that the wheel of the palate may be taken to represent the *brahmarandhra*—the tenth opening in the human body. This *brahmarandhra* is well known to be resorted to by the yogin who deliberately discards the body through yogic practices.

like a thread of smoke, thinner than a needle. There is the seat of meshes, the yielder of release. Therefore, it is the wheel of supreme Brahman. 8

The wheel of space

The ninth is the wheel of space. There is the lotus with sixteen petals, facing upwards. Its pericarp in the middle is shaped like the 'triple peaks' [the centre of the eyebrows]. In its centre one should meditate on the upgoing power, the supreme void. There indeed is the seat of the 'full mount', the instrument of fulfilment of all desires. 9

The fruit of studying this Upaniṣad

Whoso constantly studies this Upaniṣad is purified by fire and by air; he comes in possession of all wealth, grains, good sons, wife, horses, lands, elephants, animals, she-buffaloes, female attendants, yoga, and knowledge. No more does he return. Such is the mystic doctrine. 10

BHĀVANOPANIṢAD

THE holy Teacher is the Power[1] that is the cause of all. 1

Of that[2] Power the body with its nine orifices is the form. 2

It[3] is the holy Wheel in the guise of the nine wheels.[4] 3

The Power[5] of the Boar is paternal: Kurukullā,[6] the deity of sacrifice, is maternal. 4

Note: This translation is according to Śrī Bhāskararāya's text and commentary, University of Mysore, Oriental Research Institute Publications, Sanskrit Series No. 11/85/91, 1953.

[1] The holy Teacher is mystically identified with the supreme Power or *parā śakti*, whose highest manifestation is divine grace. The Teacher is the earthly representative of Īśvara.

cf. comm: *gurur eva parā śaktir īśvarānugrahātmikā* |
parameṣṭhisamatvena paramopāyatā guroḥ ||

[2] The instrumental case in *tena* is to be understood in the sense of the genitive.

[3] 'It' refers to the body, mentioned in sentence 2.

[4] The similarity between the body and the holy Wheel, *Śrīcakra*, is based on the fact that the former has nine orifices and the latter nine powers.

[5] *Vārāhī*, the power of the Boar, is one of the eight traditional mothers or personified energies of the principal deities. The commentator explains that though *Vārāhī* is a female Power, its face is masculine and so it has been termed 'paternal'.

[6] *Kurukullābali* is the fuller name of this obscure deity.

The [four] human Ends are the oceans.[1] 5

The body with the seven constituents like the skin[2] and the hair is the island of the nine gems. 6-7

Resolutions are the wish-granting trees; energy [of the mind][3] is the garden of the trees of plenty. 8

The six seasons are the tastes, namely sweet, sour, bitter, pungent, astringent and saltish, which are apprehended[4] by the tongue. 9

Knowledge is the material for worship; the object[5] of knowledge is the oblation; the knower is the sacrificer. The meditation on the identity of the three, knowledge, its object, and the knower, is the worship rendered to the holy Wheel. 10

Destiny[6] and sentiments like love[7] are [the miraculous attainments like] atomicity, etc. Lust,

1 The mythical oceans of sugarcane juice, spirits, clarified butter and milk, situated in the four quarters, are poetically identified with the *puruṣārtha-s*: *dharma*, *artha*, *kāma* and *mokṣa*.

2 The body is said to consist of the skin; the seven constituents, namely chyle, blood, flesh, fat, bone, marrow and semen; and the hair. The expression *tvagādi* is *atadguṇasaṃvijñānabahuvrīhi*; hence *tvac* is to be added to the seven constituents.

3 *Mano jyotiḥ* (*Taittirīya-saṃhitā*, I.5.2) is the authority for identifying *tejaḥ* with mind.

4 *Bhāvyamānāḥ* no doubt means 'as being apprehended'; but during meditation no tastes are 'being apprehended'. But even then, in the mind, there persist root impressions of tastes already apprehended, *saṃskārātmanā*.

5 *Jñeya*, the object of knowledge, includes all things that may be referred to as 'this', *yāvān idaṃtāviṣayaḥ sa sarvo 'pi*.

6 Destiny is *niyati*, glossed as *prārabdha*, that part of one's past acts under whose general sway the present life is lived. It is destiny in action.

7 Love, etc. are the well-known nine sentiments including *śānta*.

anger, greed, delusion, elation, envy, merit, demerit—these constitute the eight[1] powers of Brahmā, etc. 11

The nine[2] abodes are the powers of the mystic gestures. 12

The earth, water, fire, air, ether, ear, skin, eye, tongue, nose, speech, feet, hands, the organs of evacuation and generation and the modification[3] of mind are the sixteen powers such as the pull of lust, etc. 13

Speech, grasp, motion, evacuation, generation, and the attitudes of rejection, acceptance and apathy are the eight [entities] such as the flower of love, etc. 14

Ālambusā, *kuhū*, *viśvodarā*, *vāraṇā*, *hastijihvā*, *yaśovatī*, *payasvinī*, *gāndhārī*, *pūṣā*, *śaṅkhinī*, *sarasvatī*, *iḍā*, *piṅgalā*, and *suṣumnā*—these fourteen[4] arteries are the fourteen powers such as the all-exciting, etc. 15

The five vital breaths and the five minor breaths[5] are the ten divinities of the outer spokes, [styled] Sarvasiddhipradā, etc. 16

The digestive fire becomes fivefold through distinctions based on its association with this pre-eminent

[1] The personified divine energies are variously regarded as 7, 8, 9, or 16. The eight in this context are *brāhmī*, *māheśvarī*, *kaumārī*, *vaiṣṇavī*, *vārāhī*, *raudrī*, *carmamuṇḍā* and *kālasaṃkarṣiṇī*.

[2] The nine abodes refer to the six centres, *mūlādhāra*, etc. and to the upper and lower thousand-petalled lotuses and the uvula.

[3] *Manovikāra* is treated as one word, meaning mind's modification or the modified mind.

[4] The text identifies forms of nervous powers with the nerves or arteries more or less fancifully.

[5] *Prāṇa*, etc. are the forms of *mahāvāyu*, whereas *nāga*, *kūrma*, etc. are the *upavāyavaḥ*.

breath. [They are] what ejects, what cooks, what dries, what burns and what inundates. 17

Owing to the prominence of the minor breath, these [fires] in the human body come to be styled as the corroder, the ejector, the agitator, the yawner and the deluder. They promote the digestion of the fivefold food: eaten, chewed, sucked, licked and imbibed. 18

The ten aspects of Fire[1] are the ten divinities of the inner spokes, Sarvajñā, etc. 19

The qualities of cold, heat, pleasure, pain, desire, *sattva*, *rajas* and *tamas* are the eight powers, *vaśinī*,[2] etc. 20

The five, rudimentary sound, etc. are the flowery shafts. 21

Mind is the bow made of sugarcane. 22

Attachment is the cord [that binds]. 23

Aversion is the hook. 24

The unmanifest,[3] the Great, and the principle of Egoism are the divinities of the inner triangle: Kāmeśvarī, Vajreśvarī and Bhagamālinī. 25

[1] The ten aspects of fire have been verbally distinguished thus: *agni*, *vahni*, *śuci*, *tejas*, *prabhā*, *dāva*, *śikhin*, *dyuti*, *dāha* and *grāsa*.

[2] *Vaśinī*, etc. Cf. verse 17 in the *Saundaryalaharī* and Lakṣmīdhara's comment on it. The eight powers are listed thus: *vaśinī*, *kāmeśvarī*, *modinī*, *vimalā*, *aruṇā*, *jayinī*, *sarveśvarī* and *kaulinī*. These have been identified with the eight groups of the letters of the Sanskrit alphabet, *akacaṭatapayaśādayaḥ*.

[3] *Avyakta*, *ahaṃkāra* and *mahat* are identified in the reverse order, *pratilomataḥ*, with Bhagamālinī, Vajreśvarī and Kāmeśvarī.

Absolute awareness, verily, is Kāmeśvara.[1] 26

The supreme divinity, Lalitā, is one's own blissful Self.[2] 27

Of all[3] this the distinctive apprehension is the red glow. 28

Perfection [ensues from] exclusive concentration[4] of the mind. 29

In the performance of meditation[5] consist [various acts of] respectful service. 30

The act of oblation[6] is the merger in the Self of distinctions like I, Thou, Existence, non-Existence, the sense of duty and its negation, and the obligation to worship. 31

[1] *saṃvit kāmeśvaraḥ smṛtaḥ.* Pure, unconditioned, intelligence is Kāmeśvara.

[2] Cf. comm: *antaḥkaraṇāvacchinnasya na lalitātvam.*

[3] All, i.e. *sarva,* comprises Kāmeśvara, Lalitā and the *upāsaka.* The consciousness of the totality in which the distinctions of the three factors mentioned above are made is poetically described as 'the red glow'.

[4] The conscious identification of the diversified divinities with the Self of the *upāsaka—etā matto na bhidyante*—is the *siddhi* or perfection sought after.

[5] *Upacārāḥ* are the sixteen acts of respectful service, such as the offer of *āsana, pādya,* etc. In this spiritualized context they are transformed in sense. For example, the offer of *āsana* is the thought that *caitanya* is self-rooted, *sve mahimni pratiṣṭhita*; and *pādya* is the washing away of the impurities of *nāma* and *rūpa,* or individuality, by the meditation on *asti, bhāti* and *priyam.*

[6] 'Act of Oblation' refers to the repudiation of the entire objective complex; cf. comm.: *etatsaptakena vṛttisāmagry upalakṣyate.* The result is integration of Self with the non-self, *ātmāviśeṣavibhāvanam.*

Assuagement[1] is the thought of identity of [all] objects of imagination.[2] 32

The view of time's transformation into the fifteen days [of the half lunar month] points to the fifteen eternal [divinities]. 33

Thus meditating for three instants, or two, or even for a single instant, one becomes liberated while living; one is styled the Śivayogin. 34

Meditations on the inner wheel have been discussed [here] following the tenets of Śāktaism.[3] 35

Whoso knows thus is a student of the *Atharvaśiras*. 36

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[1] Assuagement or *tarpaṇa* is a further step leading to *svātmamātrāvaśeṣa* or the status of the Absolute Self.

[2] The point is that all ideas such as of *guru*, *sādhana* and *siddhi* are only imagined. The crown of *sādhana* is the realization of their mutual non-difference, *parasparābhedabhāvanam*.

[3] Kādimata seems to be the name of a work on Tantra. In the text it is used to denote that branch of Śāktaism which is distinguished from the Kaulamata, remarks the commentator. This points to the fact that in the present work are set forth the principles of the Samaya branch of Śāktaism. All the important distinctions between these two branches of Śāktaism have been pointed out by Lakṣmīdhara in his comment on verse 41 of the *Saundaryalaharī*.

BAHVṚCOPANIṢAD

The essence of the Power of Consciousness

Oṃ. The Goddess[1] was indeed one in the beginning. Alone she emitted the world-egg. [She] is known as Love's Part (ĪṂ). [She] is known as the half-syllabic instant after OṂ.[1] 1

The Power of Consciousness is the cause of everything

Of Her was Brahmā born; was Viṣṇu born; was Rudra born. All wind-gods were born, celestial minstrels, nymphs, semi-human beings playing on instruments were born [of Her], all around. What is enjoyed was born; everything was born [of Her]. Everything of Power was born [of Her]. The egg-born, the sweat-born, the seed-born, the womb-born, whatever breathes here, the stationary as well as the moving, and man were born [of Her]. 2

[1] Devī or the Goddess in this passage is identified with Oṃ, the symbol of both Nirguṇa Brahman and Saguṇa Brahman. Oṃ, as such, is the material cause of the world, and what has been identified with it, namely the Goddess, is also therefore depicted as the world-cause.

[2] *Śṛṅgārakalā* has been explained as follows: O-ṃ are the 'horns' or 'peaks', as it were, of the even substratum of Reality. Their tip or *aram* is the half-syllable supposed to follow Oṃ, with which the Goddess is identified. With this conceit may be compared: *yac cānyat trikālātītaṃ tad api oṃkāra eva*; and *amātraś caturtho 'vyavahāryaḥ* (*Māṇḍūkyopaniṣad*, I. 1; I. 12).

Contemplation of the Power of Consciousness as word and sense

She, here, is the Power supreme. She, here, is the science of Śaṃbhu,[1] [known] either as the science beginning with *ka*,[2] or as the science beginning with *ha*,[3] or as the science beginning with *sa*.[4] This is the secret Oṃ grounded in the word[5] Oṃ. 3

Pervading the three cities, the three[6] bodies, illuminating within and without, She, the Consciousness within, becomes the Mahātripurasundarī, being associated with space, time and objects. 4

The Power of Consciousness is non-dual

She alone is Ātman. Other than Her is untruth, non-self. Hence is She Brahman-Consciousness, free from [even] a tinge of being[7] and non-being. She is

[1] Śaṃbhu means God, the source of Good. God as Śaṃbhu is deemed the Master of all sciences or *vidyā-s*.

[2] The science beginning with *ka* is *ka e ī la hrīṃ*.

[3] The science beginning with *ha* is *ha sa ka ha la hrīṃ*.

[4] The science beginning with *sa* is *sa ka la hrīṃ*. These three are fragments broken off from the integral fifteen-syllabled science formed by conjoining all of them.

[5] *Oṃ vāci* in the text denotes the realm of words generated by Oṃ. The first Oṃ in the text denotes the Goddess as identified with the Nirguṇa Brahman; as such, She abides in the realm of words as their *vācya* or import.

[6] The three bodies are the gross, the subtle and the causal, both with reference to the individual and to his cosmic counterpart.

[7] *bhāvakalā* and *abhāvakalā* refer respectively to the status of the empirical existents and to that of the non-existents such as pots and their absences.

the Science[1] of Consciousness, non-dual Brahman Consciousness, a wave of Being-Consciousness-Bliss. The Beauty of the three-great-cities, penetrating without and within, is resplendent, non-dual, self-subsisting. What is is pure Being; what shines is pure Consciousness; what is dear is Bliss. So here is the Mahātripurasundarī who assumes all forms. You and I and all the world and all divinities and all besides are the Mahātripurasundarī. The sole Truth is the thing named 'the Beautiful'. It is the non-dual, integral, supreme Brahman. 5

The fivefold[2] form relinquished
And effects[3] like space transcended,
Remains the one, the great being,
The supreme Ground, the only Truth. 6

Contemplation of the Unity of the inner and supreme Consciousness

It is declared either that 'Brahman is Consciousness' or that 'I am Brahman'. In dialogue it is said: 'Thou art That'; or 'This Ātman is Brahman'; or 'I am Brahman'; or 'Brahman alone am I'. 7

[1] *Vidyā* throughout has been translated as 'science' just as *a-vidyā* is nescience.

[2] The fivefold form seems to mean the supreme world-cause in its relation to the cosmic functions of creation, sustentation, retraction, suppression of all relativities, and storing up of seeds for further cosmic creation. The divine aspects involved have been named Dhātṛ, Hari, Rudra, Īśa and Sadāśiva. Cf. verse 24, *Ānandalaharī*.

[3] *Arva* in the text means 'effects', namely the five elements like *ākāśa*, *vāyu*, etc. and their grosser compounds.

Contemplation of the Power of Consciousness in the form of Ambikā, etc.

She who is contemplated as 'That which I am' or 'I am He' or 'What He is that I am', is the Ṣoḍaśī, the Science of Śrī, the fifteen-syllabled [science], the sacred Mahātripurasundarī, the Virgin, the Mother, Bagalā, the Mātaṅgī, the auspicious one who chooses her own Partner, the Mistress of the world, Cāmuṇḍā, Caṇḍā, the Power of the Boar, She who veils, the royal Mātaṅgī, dark like a parrot, light dark, mounted on a horse; opposed to Aṅgiras; smoke-bannered; Power of Savitṛ, Sarasvatī, Gāyatrī, part of Brahmic bliss. 8

Brahman alone is to be principally known

The songs of praise dwell in the highest sphere
Where dwell all gods;
With Ṛc what will he do who knows not this?
They who know this well, they dwell all right;
This is the secret science. 9

DEVĪ UPANIṢAD

The Power of Consciousness, as the Self of all, is Brahman

All the gods waited upon the Goddess [and asked]: 'Great Goddess, who art Thou?' 1

She replied: I am essentially Brahman. From Me [has proceeded] the world comprising Prakṛti[1] and Puruṣa,[2] the void and the Plenum. I am [all forms of] bliss and non-bliss. Knowledge and ignorance are Myself. Brahman and non-Brahman are to be known —says the scripture of the Atharvan-s. 2

I am the five elements as also what is different from them.[3] I am the entire world. I am the Veda as well as what is different from it.[4] I am the unborn; I am the born. Below and above and around am I. 3

The Power of Consciousness is the ground of all

I move with Rudra-s and Vasu-s, with Āditya-s
and Viśvedeva-s.

[1] Prakṛti. The primary material substance in the Sāṃkhya philosophy of which the world of objects is an evolution.

[2] The pure Spirit as the passive spectator of Prakṛti.

[3] *apañcabhūtāni*. The radical forms of the five elements, earth, water, fire, air and *ākāśa* in their uncompounded state; known also as *pañcatanmātra-s*.

[4] *aveda*. What is different from the Veda-s, namely works in languages like Prakrits. The term ought to denote all non-scriptural work in all languages, including Sanskrit.

Mitra and Varuṇa, Indra and Agni, I support,
and the two Aśvin-s. 4

I uphold Soma, Tvaṣṭṛ, Pūṣan and Bhaga,
The wide-stepping Viṣṇu, Brahmā, Prajāpati. 5

To the zealous sacrificer offering oblation
And pressing the Soma-juice do I grant wealth;
I am the state, the Bringer of Wealth;
Above it all, place I its protector.[1] 6

Whoso knows my essence in the water of the
inner sea,[2]
Attains he the Goddess's abode. 7

The gods glorify the Goddess

Those gods said:

Salutation to the Goddess, the great Goddess!
To Śivā, the auspicious, salutation, for ever more.
To blessed Prakṛti, salutation!
Ever to Her we bow. 8

Refuge I seek in Her who is the colour of fire,
Burning with ascetic ardour, Goddess resplen-
dent,

[1] *Pitṛ* is the protector of the world, normally identified with Viṣṇu. As the Goddess in this Upaniṣad is identified with and exalted above all gods, the apparent confusion is of little import.

[2] The inner sea, *antaḥ samudra*, is said to be the lotus of the heart in each living being; the divine essence present in it has been identified with *mama yoniḥ* or *svarūpam*.

Delighting in actions' fruits; O Thou, hard to
reach,
Dispel Thy gloom.[1] 9

The gods engendered divine Speech;
Her, beasts of all forms speak;
The cow[2] that yields sweet fruits and vigour—
To us may lauded Speech appear. 10

To holy Śivā, to Dakṣa's daughter,
To Aditi and Sarasvatī,
To Skanda's Mother, Viṣṇu's Power,
To Night of death[3] by Brahmā lauded,
We render obeisance. 11

Know we Great Lakṣmī,
Goddess of good Fortune;
On all fulfilment do we meditate.
May the Goddess inspire us! 12

Through You, Dākṣāyaṇī, was Aditi born;
She is your daughter; after her were born
The gods auspicious,
Friends of deathlessness. 13

[1] *Te tamaḥ* is the darkness of ignorance concerning the supreme Spirit, identified here with the Goddess.

[2] The cow is the *vāg dhenu* yielding milk which is the fruit of actions, *karmaphalātmakam payaḥ*. This cow has been identified with Sarasvatī.

[3] Kālarātri in the text is the night of death or destruction. The term denotes the Goddess who destroys the darkness of dual appearances, *svātiriktabhānam*.

The construction of the primeval science, or ādividyā

Love, womb, love's part, the bearer of the thunderbolt
The cave, *ha-sa*, the wind, the cloud, Indra;
Again the cave, *sa-ka-la* with *māyā*—
So runs the full primeval science[1] begetting all. 14

The glory of the Primeval Science

This is the power of Self, enchanting all, armed with the noose, the hook, the bow and the arrow. This is the great and holy Science. 15

Who knows thus tides over grief. 16

Divine Mother! salutation to you; protect us in all possible ways.[2] 17

She, here, is the eight Vasu-s, the eleven Rudra-s, the twelve Āditya-s, She is the all-gods, [those] who drink Soma and [those] who do not; she is the goblins, the demons, the evil beings, the ghosts; she also, beings superhuman, the semi-divine. She is *sattva*, *rajas* and

[1] *Ādividyā* is the primeval 'Science' made up symbolically of letters in the following way:

Love or *kāma* is symbolized by *ka*; womb or *yoni* by *e*; love's part, or *kāmakalā* by *ī*; the bearer of the thunderbolt or Vajrapāṇi by *la*; the cave or *guhā* by *hrīṃ*; the wind or Mātariśvan by *ka*; the cloud or *abhra* by *ha*; Indra by *la*; Māyā by *hrīṃ*. The *ādividyā* thus constructed runs thus: *Kaeīlahrīṃ*; *Hasakahalahrīṃ*; *Sakalahrīṃ*; cf. the *Varivasyārahasya*, Adyar Library Series 28, 1948 (1968), pp. 9 ff.

[2] *Sarvataḥ* may mean from all, i.e. from all dangers; but the commentator takes it, pregnantly, to mean *sarvātmanā*, in all possible ways.

tamas. She is Prajāpati, Indra and Manu. She is the planets, stars and luminous spheres. She is the divisions of time, and the form of primeval Time.[1] I salute Her ever: 18

Goddess who banishes distress
Grants pleasure and deliverance alike,
Infinite, victorious, pure,
Śivā, Refuge, the Giver of good. 19

The monosyllabic mantra of the Goddess of the World

Seed all-powerful of the Goddess' *mantra*,[2]
Is sky, conjoined with '*ī*' and fire,
With crescent moon adorned. 20

On the single-syllabled *mantra*
Meditate the pure-hearted sages,
Supremely blissful;
Of wisdom the veriest oceans. 21

The nine-syllabled science of Mahācaṇḍī

Fashioned by speech; born of Brahman; the sixth
With face equipped; the sun; the left ear where
The point is; the eighth and the third conjoint. 22

[1] In these terms the Goddess is being proclaimed as the sole Reality. This passage may be taken as a formal comment on the Upaniṣadic phrase, *sarvaṃ khalv idaṃ Brahma—Brahman* being replaced by the Goddess.

[2] *Ākāśa* is symbolized by *h* and the fire by *r*. The formula worked out according to verse 20 is *Hrīṃ*.

The air, with Nārāyaṇa united,
And with the lip; *vicce*, the nine-lettered;[1]
The letter, shall delight the lofty ones. 23

Seated in the lotus-heart,
Resplendent as the morning sun,
Goddess, bearing noose and hook,
With gesture granting boons, dissolving fears;
Tender, three-eyed, red-robed, granting devotees
Their hearts' desires,
Thee I adore. 24

I bow to Thee, Goddess,
Thou dispeller of gravest fears,
Vanquisher of obstacles;
Thou wearer of great Mercy's form. 25

Brahmā and others know not Her essence; so is she called the Unknowable. She has no end; so is she called the Endless. She is not grasped and so is she called the Incomprehensible. Her birth is not known and so is she called the Unborn. She alone is present everywhere, and so is she called the One. She alone wears all forms, and so is she called the Many. For these reasons is she called the Unknowable, the Endless, the Incomprehensible, the Unborn, the One and the Many. 26

[1] The nine-syllabled science or *vidyā* takes the form: *aiṃ hrīṃ klīṃ cāmuṇḍāyai vicce*; verses 22 and 23, in elliptical and symbolical phrases, describe the evolution of this *mantra*.

The Goddess is the source of all *mantra-s*:
Of all the words the knowledge is Her form.
Her conscious Form transcends all cognitions;
She is the witness of all emptiness. 27

Beyond Her is nothing; renowned is She
As unapproachable; afeared of life,
I bow to the inaccessible One,
Bulwark against all sins; the Pilot who
Steers me across the sea of worldly life. 28

Praise of repeating the science

He who studies this Atharva Upaniṣad gains the fruit of repeating five [other] Atharva Upaniṣad-s; he who, having mastered this Atharva Upaniṣad, persists in worship. 29

Of this *vidyā* ten million chants
Are less than the worship's fruit.
Eight and hundred recitations thereof
Make but this rite's inauguration. 30

Who reads it but ten times,
Is released at once from sins;
Through the grace of the Goddess great,
Tides he over obstacles great. 31

Reading it in the morning one destroys the sins of the night; reading it in the evening one destroys the sins committed by day. Thus, reading both in the evening and morning, the sinner becomes sinless.

Reading it at midnight, too, the fourth 'junction', there results perfection of speech. Its recitation before a new image brings to it the presence of the deity. Its recitation at the time of consecration [of an image] makes it a centre of energy. Reciting it on Tuesday under the asterism Aśvinī, in the presence of the great Goddess, one overcomes fell death—one who knows thus. This is the secret. 32

SĪTĀ-UPANIṢAD

Sītā as the first cause

The gods, indeed, said to Prajāpati: Who is Sītā? What is Her form? Then Prajāpati replied: She is Sītā: 1

Being the first[1] cause Sītā is known as
Prakṛti; of Praṇava, too, She is cause
And so is named Prakṛti. 2

The literal sense of the word Sītā

Māyā in very essence,
Is Sītā, of three letters formed.
Called Viṣṇu, the world-seed,
And Māyā, too, is the letter *ī*. 3

The letter *sa* denotes truth immortal;
Achievement;[2] Śiva with his consort.

[1] The first cause is referred to as the *mūlaprakṛti*. This term is borrowed from the Sāṃkhya system where it denotes the ground of the inanimate world. In several orthodox schools, as in this Upaniṣad, the Power of Consciousness is super-added, dogmatically, to the Sāṃkhyan Prakṛti.

[2] Achievement or *prāpti* denotes the winning of the combined fruits of the four disciplines of Karma, Yoga, Bhakti, and Jñāna.

Ta denotes the Queen of Speech [1]
United with Brahman, the Deliverer.[2] 4

The form of Sītā manifest and unmanifest

The Goddess who is the great Illusion, whose form is unmanifest, and who is denoted by '*ī*' becomes manifest, beauteous as the moon, faultless of limb, decked with ornamental garlands, pearls and other adornments. 5

At first, at the time of Vedic studies, She is essentially the clear Vedic speech. Secondly, on earth, at the tip of the plough She springs up, who, as the bliss of Brahman-realization,[3] is ever present. Thirdly, as denoted by '*ī*' She becomes unmanifest. So is She Sītā. Thus they explain in the text [4] of the Śaunaka-s. 6

By Śrīrāma's [5] presence enabled
The universe She sustains;
All embodied beings
She brings forth, sustains and withdraws. 7

1 Tāralakṣmī is *Śabdarāśi*, the sphere of speech or Sarasvatī.

2 Vairāja is the same as Virāj or Brahmā, by adoring whom the virtuous cross the sea of *saṃsāra*. Hence Brahmā is also called *prastara* or Deliverer.

3 *narakātmikā*. *nara* is explained as denoting sages who have known Brahman; their *kaṃ* is their bliss.

4 The commentator refers to the *Rāmatāpanīya-upaniṣad* (Uttara, II. 8) as the text mentioned.

5 The word *śrīrāma* is explained as denoting the light of total liberation.

Sītā must be known;
She is the first cause;
As Oṃ is She that cause,
Declare the Brahman-knowers. 8

Sītā is Brahman

Now, therefore, inquiry into Brahman.[1] 9

She here is all the Veda-s; all the gods; all the worlds; all renown; all virtue; all ground, effect and cause; the great Beauty of the Lord of gods. She has a form which is different and yet the same.[2] She is the essence of the intelligent and the inert. She is all, from Brahmā to stocks and stones. She is embodied, owing to distinctions of attributes and activities. She assumes the forms of gods, sages, men, and Gandharva-s; of demons, fiends, spirits, ghosts, goblins, etc.; and of the elements, sense-organs, mind and the vital breaths. 10

Sītā is the triple power of desire, etc.

That divine Being is threefold through Her power, namely the power of desire, the power of action, and the power[3] of knowledge. 11

[1] The *sūtra* quoted in the text is *Brahmasūtra* I. 1. 1. It is interpreted in unorthodox fashion as follows: 'Though nothing other than Brahman is real, an objective manifold appears due to ignorance of Self; therefore one should see in it nothing but Brahman.'

[2] *bhinnābhinnarūpā*. The objects constituting the world are different from the Goddess only in respect of names, etc. She is mistaken for them and, apart from Her, they are nothing.

[3] *sākṣācchaktiḥ* is the power of immediate awareness of objects.

The power of desire is Śrī, Bhūmi and Nīlā

The power of desire is threefold: Śrī, Bhūmi, and Nīlā. Auspiciousness is the form [of Śrī]; the power [of holiness] [1] is the form [of Bhūmi]; the sun, the moon, and the fire are the forms [of Nīlā]. 12

Nīlā as the moon

As the moon [She] is the mistress of the herbs; She is the tree of plenty, flowers, fruits, creepers and bowers; the mistress of medicinal plants and physicians; [2] She is the divine draught of immortality, yielding the fruit of massive splendour. She satisfies the gods with ambrosia and the animals with grass on which, respectively, the gods and the animals live. 13

Nīlā as the sun, etc.

She illumines all worlds, day and night, in the garb of the sun, etc. As determinations of time, such as the smallest moment, hour, day with its eight divisions,[3] day of the week, and night, as also the fortnight, month, season, six months, and year, and as the prescriber of the term of human life as a hundred years, She manifests herself and is known as Delay and Speed. Thus wheel-like, She revolves as the wheel of Time, the wheel of Universe, etc.; comprising [all

[1] *prabhava* is explained as the power of holiness associated with places of pilgrimage.

[2] *bheṣaja* in the text denotes *bhiṣaj-s* or physicians.

[3] *yāma* is one eighth of a day of twenty-four hours.

dimensions of time] from the moment up to fifty[1] years of Brahmā's life. All the luminous temporal divisions are the specific determinations of this [2] very Time, the container of all. 14

Nīlā as fire

As fire She is the food and drink of living beings, their hunger and thirst. As regards the gods, She has the form of sacrifice. As regards the herbs in the forest, She is the coolness and the warmth. Both inside and outside the fuel She dwells, eternal and fleeting. 15

The power of desire as the Goddess Śrī

The Goddess Śrī assumes a threefold [3] form in conformity with the Lord's will for the protection of the world. That She is styled Śrī and Lakṣmī is known. 16

The power of desire as the goddess Bhū

The Goddess Bhū is the Earth comprising the seven [4] islands and the seas; the container and the

[1] *parārdha* refers to the number of man's days corresponding to fifty years of Brahmā's life.

[2] *sarvasya* refers to the temporal substratum of the world of objects described later as *etasya kālasya.*

[3] The three forms are those of Śrī, Bhūmi and Nīlā.

[4] The 'seven islands' refers to the Purāṇic divisions of the earth.

contents of the fourteen worlds such as *bhū*, etc.; and her essence is *praṇava*.[1] 17

The power of desire is all

Nīlā is festooned with lightnings. To nourish all herbs and living beings, She assumes all forms. 18

The power of desire is Earth's support

At the root of all the worlds, She assumes the form of Water, being known as 'consisting of frogs' and supporting the worlds. 19

Of the power of action is born sound

The real form of the power of action [is as follows]: From Hari's mouth [proceeds] sound;[2] from this sound 'the drop'; thence, the syllable Oṃ; from this syllable, distinctively, proceeds the mount Rāma, the abode of the Vaikhānasa-s. On that mount flourish manifold branches representing action[3] and knowledge. 20

[1] *praṇava* symbolizes the manifested world of causes and effects as well as the Truth beyond all manifestation. Cf. the *Māṇḍūkya-upaniṣad*.

[2] 'Hari', etymologically, means one who removes all but Self and is identified with the Paramātman. The sound emanating from the Paramātman is the cause of all audible sounds, the *vaikharī prapañca*.

[3] 'Action' refers to ritualistic activities and meditations enjoined by the Karmakāṇḍa and the Upāsanākāṇḍa of the Veda.

The enumeration of the Veda-s with their limbs, main and subordinate, and of the Vedic schools

The primal science of
Veda-s three, reveals all sense;
They are the ' three ', comprising
Ṛc, Yajus and Sāman. 21

Based on a fact,[1] fourfold, they are called
The Ṛc, Yajus, Sāman, Atharvan. 22

The ' three ' are so famed as they
Concern the four priests, form texts
Of triple sense, *liṅga-s*,[2] and much else.
The Atharvan is, in essence,
Ṛc, Yajus and Sāman, too. 23

Yet separated it is, being
In the main, of magic sense.
The *Ṛgveda* does flourish
In branches twenty-one. 24

The Yajus is well known
In nine and hundred various schools.

[1] ' The fact ' is the reason for the division of the Veda-s into two groups: the *trayī* and the Atharvan. The ' fact ' is the silence of the Atharvan on questions relating to ritualistic acts.

[2] *liṅga*, etc. namely, *liṅga* (manifest mark), *vākya* (sentence), and *prakaraṇa* (context). These are among the criteria for determining the nature of ritualistic acts.

Sāman has a thousand branches;
The Atharvan but fifty.[1] 25

The Vaikhānasa philosophy [2]
With intuition is concerned;
With Vaikhānasa it is that
Sages ever engage themselves. 26

Rituals, Grammar, Phonetics, Etymology, Astronomy, and Metre are the six limbs.[3] 27

The minor limbs are Vedānta[4]
And Mīmāṃsā, the treatise[5] on
Nyāya, and Purāṇa-s upheld
By the knowers of the Law; so also
Of meditation[6] the chapters; 28

[1] *pañcaśākhā*, according to the commentator, stands for *pañcāśacchākhā*; for, he says, there is a Vedic passage in support of his contention, *pañcāśacchākhāḥ atharvaṇaḥ*.

[2] *mata* or philosophy is set forth in the aphorisms of the sage Vaikhānasa on the contents of all the four Veda-s. They do not appear to have been identified so far.

[3] *aṅga-s* are the 'limbs' of the Veda. Cf. Winternitz, *A History of Indian Literature*, vol. I, p. 268.

[4] *ayana*. 'Convergence to a single reality' has been identified with Vedānta.

[5] The treatise referred to is the Science of Logic as developed by Gautama and Kaṇāda.

[6] *vedaveda*. The Veda-excelling Veda, understood as the section on meditation or *upāsanā* which is superior to the Karmakāṇḍa.

Ethics, of the Vedic lore all branches,
Tradition, Law upheld by Ṛṣi-s great;
History and legend—these the Upāṅga-s. 29

The five minor Veda-s are
Architecture and Archery,
Music, Medicine and Occult Thought.[1] 30

The Discipline, the Rites, the Gloss, the Lore,
Conquest supreme of breath—these twenty-one
Are renowned as self-evident. 31

The sound alone through Vedic Science becomes Brahman

The word of Viṣṇu at first sprang forth
From Vaikhānasa as the Veda-s three. 32

As of old from sage Vaikhānasa
The ' three ' sprang forth—
Hear all from me.
The eternal[2] Brāhmic form is power to act. 33

The essential form of manifest Power

The manifest power is but the memory of the Lord; its essence is manifestation and evolution, restriction and promotion, subsidence and upflaring. It is

[1] *daivika* is the *devācāra-śāstra*, the science dealing with the influences exerted by *divya-s* or superhuman beings—hence occultism.

[2] *śaśvadbrahmamayaṃ rūpaṃ.* The Power to act is here said to be the eternal Brāhmic form, while Advaita deems Brahman inactive or *niṣkriya*.

the cause of the patent and the latent, possessing all feet, limbs, faces, colours. It is at once different and non-different [from the Lord]; the unfailing consort of the Lord, perpetually dependent on Him. She becomes patent and latent, and is called the manifest power because She is competent to bring about, through the [mere] closing and opening [of Her eye] creation, sustentation and retraction, suppression and promotion. 34

The power of desire as the Power of Yoga

The power of desire is threefold. At the time of retraction, for the sake of rest, when She rests on the right side of the Lord's chest, in the shape of Śrīvatsa, She is the power of Yoga. 35

The Power of desire as the Power of enjoyment

The form of the Power of enjoyment is enjoyment. Associated with the Tree of Plenty, the wish-granting Cow, the wish-fulfilling Gem, and the nine Treasures such as the [precious] Conch and Lotus, She is impelled by the devotion of the worshipper, whether sought or unsought [to yield enjoyments] as a result of rites, compulsory or optional, like the Agnihotra; or as a result of [the eight 'limbs' of Yoga practice, namely] restraint, discipline, posture, control of breath, withdrawal, attention, meditation and contemplation; or as a result of worship of the Lord's image in pinnacled temples; or as a result of ceremonial baths, etc.; or of the worship of manes, etc.; or as a result of giving food,

drink, etc., for pleasing the Lord. [All this] is done [through the Power of enjoyment]. 36

The Power of desire as the Power of heroism

Now the Power of heroism, four-armed, [is described]. She indicates by her gestures fearlessness and [the granting of] boons; She bears the lotus; crowned and bedecked, She is surrounded by all the gods; is bathed, at the foot of the Tree of Plenty, by four elephants, in ambrosial waters from jewelled pots. All divinities, Brahmā and others, render obeisance to Her. She is vested with the eight miraculous powers such as becoming atomic in proportion; She is lauded by the wish-granting cow who is before Her; she is extolled by the Veda-s, the Śāstra-s, etc. Celestial nymphs like Jayā wait upon Her. The luminaries—the sun and the moon—shed splendour on Her. Tumburu, Nārada and others sing of Her glory. The full moon and new moon days hold an umbrella over Her; two delightful beings hold the whisks. Svāhā and Svadhā fan Her. Bhṛgu and other supernatural beings adore Her. The Goddess Lakṣmī is seated on a divine Lion-Throne in the lotus posture, effectuating all causes and effects. The steady [image of] the Lord's idea of differentiation, She beautifies. With tranquil eyes, adored by all the gods, She is known as the Beauty of Heroism. This is the Secret. 37
